# Evangelical Christendom

"Unum Corpus sumus in Christo."

**Jan.-Feb., 1917.**


## The Secret of Victory.*

WHAT a privilege and responsibility is yours and mine to-day! It is a solemn thing to live in these days. It was a dying soldier who said to me, "Sir, it is a solemn thing to die!" But my reply to him was, "It is a much more solemn thing to live!"

This is a unique gathering. This is not a worldly congregation; this is not even a mixed congregation, with which we are familiar in church and chapel. This is a gathering of believers, representatives of Christ's Church throughout the Empire. In other words, it is a family gathering on a New Year's Day. A *family* gathering. Think of it. Have we not the same Father? High-born, or low-born, are we not all new-born? Our very presence implies that we have been new-born, "born again," in order that we may bear witness to our Father's love. As children of the same Father, we have not always been united thus in heart and in action. The "new song" has not always been in tune. By our unhappy discords the harmony of the heavenly music has been broken. The spirit of the "upper room," the "one accord," has not always been in evidence. Hence the shame and the weakness, hence the past and the present. Is the fiery furnace into which we have been thrown going to soften us, is it going to purify us, is it going to unite us, that we may reflect the heavenly vision? God grant that it may be so.

From the front we hear that boundary walls, which up to now have separated the fields, the churches, and divided the flock, are being broken down. Is the Lord's prayer for unity at last going to be fulfilled?—"That they all may be one, even as we are one, that the world may believe that Thou hast sent Me." If the "one hundred and twenty" in the "upper room" could meet, and wait until united with Another "unto Whom all power is given in heaven and earth," and they could lift the gates of heaven and let loose the flood of blessing, I ask, How much more may we not expect from three thousand believers in the same Lord Jesus, in the same beloved Saviour? How much more

*Photo by* *Russell and Sons.*

THE RT. REV. BISHOP TAYLOR SMITH, C.V.O., D.D.
*(Chaplain-General).*

* Address given at the Queen's Hall Day of United Intercession, on New Year's Morning, January 1st, 1917.

may not you and I accomplish to-day? You and I are making history. We are writing the history of the most awful War that the world has ever known. To-day we are fighting bravely, or we are slacking horribly; to-day you are greatly helping, or you are greatly hindering.

As we are dealing with the last written history of a War, let me draw your attention to the first written history of a War. You will find it in the seventeenth chapter of the book of Exodus. There we read the story of how God's people Israel were attacked on their way from Egypt to the Promised Land. "Then came Amalek and fought with Israel. He met them by the way. He smote the hindmost of them, even all that were feeble, faint and weary. And he feared not God." What a picture we have there of recent history—the attacking of the faint and feeble because there was no fear of God! A council of war was held, and it was decided that Joshua and his men should go down into the valley, and Moses and his men should go up to the mountain-top. "To-morrow," said Moses, "I will stand on the top of the hill with the rod of God in mine hand." Wonderful position—the top of the hill; wonderful possession—the rod of God. Whence came this rod of God? Originally it was the stick of Moses. Moses trembled as he received his commission to lead the children of Israel from the land of bondage, and as he trembled that he might trust, God said to him, "What is that in thine hand? He said, A rod. Then cast it on the ground." It had been his support, and it had been his protection in the wilderness, and he was left absolutely alone. But as he threw down the rod it became a serpent. And now was the test of obedience, the test which was going to influence the whole of his future life. God said, "Take the serpent by the tail." Those of us who have kept serpents know that it is the last thing we should do to handle them by the tail. We step on their heads, or seize them by their throats. But God said, "Take it by the tail. And he took it by the tail." And those who trust in God are never confounded, and from that moment the stick of Moses was no longer the stick of Moses, his earthly support and strength and protection; but the stick of Moses became the rod of God—the presence of God for daily grasping, the presence of God for the rest of his pilgrim journey. I doubt not that the rod of God was buried with him. And everywhere it went it told of faith as well as fear, it told of test and triumph; and as he led the people committed to his care, it told of mercy and judgment—judgment to the enemy, and mercy even to the rebellious people, as the water flowed, and the manna became sure.

Oh, the power of our Lord Jesus! I want you to dwell on His power this morning, that you may feel strengthened for the conflict and for the days to be unfolded before us everyone. With the Lord it matters not whether it is a mountain or a microbe; it matters not whether the vessel is large or small. The smaller the vessel the more it can overflow, when the torrent pours into it, in the hand of God. Moses and God's rod!

And so the day dawned. Never did such a day dawn before for those who were engaged in conflict in the valley and on the hill. Never has a day dawned like this New Year's Day in the world. Those of us who know most know something more, perhaps, of the conflict in the valley, the awful conflict that is now waging. Shall we know this morning, as we stand in the presence of the Master, more of the conflict on the hill? It was a prayer meeting. It was not a solitary intercessor—remember that. Moses and his men, Aaron and Hur, one on either side—"two or three in the Name and for the sake." That was the secret. The individual would have failed. But the united prayer meeting succeeded. We all prayed at twelve o'clock midnight, as the dawn of the New Year came in, as we have never prayed before, asking forgiveness for the past, and yielding ourselves for God's most holy will in the future. But here we are together, and there is power in numbers, especially when these numbers are linked with One "unto Whom all power is given in heaven and on earth."

The fight began. The prayers began. Keep the parallel. Keep your eye on Joshua; keep your eye on Moses. Which sword had the keener edge? Look long enough, and you shall know. Joshua smote hither and thither, and Moses lifted up his hands to God. But the hands of Moses became weary, and they fell, and as they fell Amalek prevailed. And now they are uplifted again, and the flesh is willing and the spirit is willing, and again Joshua is able to prevail. "The effectual, fervent prayer of a righteous man availeth much."

What shall be the result of three thousand believers praying together? Who can tell what we owe to uplifted hands, you and I to-day? Who can tell what our soldiers and sailors owe to uplifted hands? Have we failed them? Is the battle long because we have not been strong? We "did run well," we did pray well. But have we recently been *standing*? or *kneeling*? at the midday hour? Or have the bells ceased to ring which called the woman from the wash-tub, and the man in the field from his plough, and all looked up to God for soldier and sailor and airman? Have we covered their head in the day of battle? Or is that gaping wound in hospital the mark of our shame? We promised to pray, but we did not pray, and the enemy prevailed. Have we been their guardian angel in the hour of temptation, when the doubtful or dirty story was spoken in the mess or in the barrack-room, or when, because they were wearing the King's uniform, the temptation was intensified a hundred-fold? Is that loathsome disease owing to your lack of prayer, and mine? Have we met the soul-hunger that was started in the trenches?—have we met it with more than cold, lifeless Sunday services in church and chapel, and entertainments on the week-days, without any reference to God?

The hands of Moses were steady because of his companions, who, setting him on the stone, upheld his hands from morning till noon, and from noon till sunset; and Israel prevailed. It was all because of that prayer meeting. I do not wonder that the Lord said to Moses, "Write this for a memorial in a book." All other wars that had preceded were not worthy of a memorial; but this must be remembered. Then I turn over a few pages, and the children of Israel are told to rehearse it to their children, that they might never forget the secret of the victory—*the presence of God*.

So this morning I am going to ask you not only to be more earnest and regular in your noonday prayers at home; I am going to ask you not only to lift up your hearts in intercession as you read your newspaper, or think of those at the front, on land, on sea, or in the air. I am going to give you a motto which I have taken for myself—a motto for the New Year. It is the motto that Moses took before that day never to be forgotten. "To-morrow I will stand on the top of the hill with the rod of God in mine hand." And if these three thousand believers in the Lord Jesus Christ, Who died to save us, and rose again and poured His character into us as on the day of Pentecost—if we in His great might can keep this position, our hands and hearts steady until the sunset, then the victory shall be ours. All day, then, as well as every day, until the Lord giveth the victory, let this be our daily consecration and purpose: "To-morrow I will stand on the top of the hill with the rod of God in mine hand."

Our Lord Himself taught that when His disciples agreed together upon the things of the Kingdom a new spiritual situation was found; to speak quite crudely, God had to do with a unit different from the individual soul when He dealt with a society of men in union with another. New possibilities were revealed. Where two or three were gathered together in His Name, He would be in the midst of them; the "two or three" does not mean "not thousands," but "*not one*"—a society. The mind and will and affections of the society praying are set at His disposal.—

Rev. E. Shillito,
*in "The Student Movement."*

# Notes.

**The War Loan.**—The Lord Mayor of London has issued an appeal to all citizens to subscribe in smaller or larger amounts to the new War Loan, the Prospectus of which has been in circulation some time, and the benefits from which, both as a sound investment and to hasten Peace, are assured. Acting in response to a request circulated to Ministers of all Churches, asking that they will personally urge the duty of all to help their Country in the manner suggested, we draw attention to this fact, and express the hope that the appeal made will meet with the response it demands and deserves. We also take this opportunity of reminding members and subscribers to the World's Evangelical Alliance that the new War Loan provides opportunity to ensure the maintenance of subscriptions or donations, constituting a help to the Nation, as well as to one of its valuable assets in religious and philanthropic work. Both now and after the War much depends upon the maintenance of the testimony and work of the World's Evangelical Alliance. The wide interests of the Alliance are well known. Its message and mission are inseparably connected with the vital principles of the Gospel of Christ. Its spirit and aim are Unity and Co-operation, in keeping with the solemn prayer and eternal purpose of God in Christ Jesus, "that they all may be one, as Thou Father art in Me, and I in Thee, that the world may believe that Thou hast sent Me." The future of the Alliance is associated with the future of Evangelicalism in its New Testament aspects, and must largely depend upon those who, accepting the Holy Scriptures as the Divine rule of faith and practice, desire their personal interest and co-operation to continue to find outlet in the direction where these great principles are being maintained and furthered. May we remind our readers that a simple method by which the future may be helped and assured, and the trouble of remitting subscriptions each year be obviated, is associated with the new War Loan. A subscription of £950 to the War Loan can secure to the World's Evangelical Alliance an annual contribution of £50; a subscription of £95 the payment of an annual contribution of £5; a subscription of £47 10s. an annual subscription of £2 10s. Smaller payments can be ensured pro rata. May we be allowed also to suggest to intending benefactors that a most practical method of helping the Alliance and substantiating its testimony throughout the world, is to invest in the new War Loan a sum such as it is desired to make payable to the Alliance at death, the interest on which can be arranged to provide settled income meanwhile, either free of income-tax or otherwise.

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**The Week of Prayer, 1917.**—Anticipations concerning the observance of the Week of Prayer, 1917, have been abundantly fulfilled. We do not remember any previous year in which the Reports, in so far as they have come to hand, have been more representative of local unity, of the true spirit of prayer and intercession, or of assured results. As we write, Reports are coming in from Foreign Centres. It is greatly to be regretted that the enhanced cost of paper, and all printing materials, etc., renders it necessary to condense this Magazine. Otherwise, we should have printed *in extenso* the Reports which are coming to hand. Our friends in various parts who have forwarded them will understand that their labours are none the less appreciated; and the hope is expressed that after the War it may be possible to revert to the custom of including in EVANGELICAL CHRISTENDOM the Reports forwarded to Headquarters concerning the observance of the Week of Prayer—a course which has kindled fellowship throughout the world, and has indirectly served the cause of unity represented by the Alliance. That our readers may understand how very widely, despite the War, the Week of Prayer, 1917, has been observed, we reproduce an exact copy of the Programme (reduced size) as printed in modern Greek and circulated throughout Greece. This will be evidence of the fact that even in areas particularly affected by the War, the interests of the Alliance and its splendid testimony have not been largely interfered with. It will serve also

# THE WEEK OF PRAYER IN WAR-TIME.

*(Reproduction of the Universal Programme as translated and circulated in Modern Greek).*

## "ΕΝ ΣΩΜΑ ΕΣΜΕΝ ΕΝ ΧΡΙΣΤΩ, ΙΗΣΟΥ,,

# ΠΑΓΚΟΣΜΙΟΣ ΕΥΑΓΓΕΛΙΚΟΣ ΣΥΝΔΕΣΜΟΣ

## ΕΤΗΣΙΑ

## ΕΒΔΟΜΑΣ ΠΑΓΚΟΣΜΙΟΥ ΠΡΟΣΕΥΧΗΣ

διὰ τὸ ἔτος 1917 (ν. ἡ.)

*Ἀπὸ τῆς Κυριακῆς 18 Δεκεμβρίου μέχρι τοῦ Σαββάτου 25 Δεκεμβρίου 1916*
*(31 Δεκεμβρίου 1916 – 6 Ἰανουαρίου 1917, ν. ἡ.)*

## ΠΡΟΓΡΑΜΜΑ

**Κυριακή, 18 Δεκεμβρίου.**

Θέματα διὰ κηρύγματα καὶ ὁμιλίας: «Ἄφες αὐτὴν καὶ τοῦτο τὸ ἔτος;» Λουκ. ιγ', 8, 6. — «Ὁ Χριστὸς ἡ Κεφαλὴ τῆς Ἐκκλησίας;» Ἐφεσ. α', 22, 23. — «Ὁ θρίαμβος τῆς πίστεως; ἐν τῇ Ἐθνικῇ ζωῇ» Ἀββ. β', 4. — «Τὸ μόνον Ἐὰν» Ἰωάν. ιδ', 31, 32. — «Ὁ Θεὸς τῶν πατέρων ἡμῶν» Α'. Χρον. κθ', 9. — «Ἡ ἀγάπη τοῦ Χριστοῦ συνέχει ἡμᾶς» Β' Κορ. ε', 14.

**Δευτέρα, 19 Δεκεμβρίου.**

ΕΥΧΑΡΙΣΤΙΑ ΚΑΙ ΤΑΠΕΙΝΩΣΙΣ

***Εὐχαριστία*** — διὰ τὴν μαρτυρίαν τῆς ζώσης Ἐκκλησίας καὶ τῶν Ἱερῶν Γραφῶν — διὰ τὰς δύο αἰωνίους ἀληθείας: α) «Τὸν μὴ γνόντα ἁμαρτίαν ἁμαρτίαν ἐποίησεν ὑπὲρ ἡμῶν ἁμαρτίαν». β) «Ζῇ, καὶ ἦτο νεκρός». Διὰ τὸ πνεῦμα τῆς αὐτοθυσίας, τὸ ὁποῖον ἐξήγνισε τὴν ἀνθρωπίνην ζωήν. Διὰ τὴν ἡμβαίθυνσιν τῆς πνευματικῆς σκέψεως καὶ ζωῆς ἐντὸς τῆς Ἐκκλησίας.

***Ταπείνωσις*** — διὰ τὴν ἀποτυχίαν μας τοῦ νὰ ζῶμεν «ἐν κοινωνίᾳ τοῦ Πνεύματος». Διὰ τὴν κοσμικότητα καὶ τὸ πνεῦμα τοῦ συμβιβασμοῦ πρὸς τὴν ἀσέβειαν ἐν τῇ Ἐκκλησίᾳ. Διὰ τὴν βεβήλωσιν τῆς Κυριακῆς, τὴν ἀμέλειαν τῆς προσευχῆς, τὴν περιφρόνησιν τοῦ Λόγου τοῦ Θεοῦ καὶ τὴν χαλάρωσιν τῆς οἰκογενειακῆς εὐσεβείας

Γραφικὰ Ἀναγνώσματα — Ψαλμ. ργ', 1—5, Ρωμ. η', 31—39, Ψαλμ. να', Ἄκαθ. γ', 14—32

**Τρίτη, 20 Δεκεμβρίου.**

ΥΠΕΡ ΤΗΣ ΚΑΘΟΛΟΥ ΕΚΚΛΗΣΙΑΣ

**τοῦ «ἑνὸς σώματος», οὗτινος κεφαλὴ ὁ Χριστός.**

***Μετάνοια*** — διὰ τὴν ἀποτυχίαν τῆς Ἐκκλησίας τοῦ νὰ φέρῃ πιστὴν καὶ ἡνωμένην μαρτυρίαν ἥτις ἤθελε καταστήσει αἰσθητὴν τὴν ἐπιρροήν της μεταξὺ τῶν ὀνόματι Χριστιανικῶν ἐθνῶν.

***Προσευχή*** — ὑπὲρ τοιαύτης πραγματοποιήσεως τῆς παρουσίας καὶ τῆς δυνάμεως τοῦ Ἁγίου Πνεύματος, ἥτις θέλει ὁδηγήσει εἰς τὴν ἀναζωπύρωσιν καὶ τὸν καθαρισμὸν τῆς Ἐκκλησίας εἰς ἑκάστην κοινότητα καθ' ὅλον τὸν κόσμον Ὑπὲρ αὐξήσεως τοῦ πνεύματος τῆς ἑνότητος ἐν τῇ ποικιλίᾳ τῆς ἐνεργείας. Ὑπὲρ τῆς ἀγάπης ἐκείνης ἡ ὁποία θὰ περιλαμβάνῃ ὅλην τὴν ἀνθρωπότητα.

Γραφικὰ Ἀναγνώσματα — Ἡσ. νδ', 2—5, Ἰωαν κ', 19—23, Πράξ. β', 1—4, Α'. Κορ. ιβ', 4—7.

# THE WEEK OF PRAYER IN WAR-TIME

*(Second page of the Programme in Modern Greek).*

**Τετάρτη, 21 Δεκεμβρίου.**

ΥΠΕΡ ΕΘΝΩΝ ΚΑΙ ΑΡΧΟΝΤΩΝ ΑΥΤΩΝ

***Προσευχή*** ὑπὲρ τῆς παγκοσμίου ἀναγεννήσεως τοῦ ἐπαρτάνου νόμου τῆς ἀγάπης. Ὑπὲρ ἀναπτύξεως τῆς ἀδελφότητος μεταξὺ τῶν ἐθνῶν. Ὅπως τὸ αὐξάνον πνεῦμα τοῦ ἐθνισμοῦ δοξασθῇ ὑπὸ Χριστιανικῶν ἰδεωδῶν. Ὅπως ἐπικρατήσῃ ἡ δικαιοσύνη, ἡ ἀμοιβαία συνεννόησις καὶ ἐπομονή, καὶ ἀποκατασταθῇ διαρκὴς εἰρήνη. Ὅπως ἄνδρες ἀκμαίου χαρακτῆρος, πλήρεις πίστεως καὶ Πνεύματος Ἁγίου ἀνδρωνίσωσι τὰ ἔθνη.

Γραφικὰ Ἀναγνώσματα — Ψαλμ. κδ', Ψαλμ. ρα', Α'. Τιμ. β', 1—8, Α'. Πετρ. β', 13—25.

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**Πέμπτη, 22 Δεκεμβρίου.**

ΥΠΕΡ ΤΩΝ ΑΠΑΝΤΑΧΟΥ ΧΡΙΣΤΙΑΝΙΚΩΝ ΙΕΡΑΠΟΣΤΟΛΩΝ

***Προσευχή*** ὅπως ἡ Ἐκκλησία μεταδώσῃ τὸ Εὐαγγέλιον ἐν τῇ ὁλότητί του εἰς τὴν ἀνθρωπότητα. Ὅπως ἡ Εὐαγγελικὴ διδασκαλία μὴ παραμορφωθῇ ὑπὸ τῶν Ἱεραποστόλων ὅστε νὰ σημβιβασθῇ μὲ ἐσφαλμένας διδασκαλίας καὶ συστήματα. Ὅπως κηρυχθῇ παρεπιδημοῦντας, πενῆς καὶ ἀφόβως ὁ Χριστὸς πρὸς τοὺς Μωαμεθανούς. Ὅπως οἱ Χριστιανοὶ Ἱεραπόστολοι λάβωσι σύφρονα σταθὸν ἀπέναντι τῶν ἐθνικῶν κινημάτων ἐν Ἰνδίαις, τῶν φυλετικῶν προβλημάτων ἐν Ἀμερικῇ καὶ τῶν ἀλιστικῶν ἐπιδράσεων ἐν Κίνᾳ καὶ Ἱσπανίᾳ.

Γραφικὰ Ἀναγνώσματα—Ψαλμ. β', Λουκ. δ', 40—44, Ρωμαίους ι' 25—27.

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**Παρασκευή, 23 Δεκεμβρίου.**

ΥΠΕΡ ΟΙΚΟΓΕΝΕΙΩΝ, ΣΧΟΛΕΙΩΝ, ΚΑΙ ΤΗΣ ΝΕΟΛΑΙΑΣ ΕΝ ΓΕΝΕΙ

***Προσευχή***—Ὅπως γενικευθῇ ἡ οἰκογενειακὴ λατρεία καὶ αἱ γονεῖς συνειθίσωσι νὰ προσεύχωνται μετὰ τῶν τέκνων των καθὼς καὶ ὑπὲρ αὐτῶν. Ὅπως ἡ ἀληθὴς θρησκεία κατέχῃ τὴν πρώτην θέσιν εἰς πᾶσαν διδασκαλίαν. Ὅπως οἱ διδάσκαλοι ὦσιν ἱκανοὶ νὰ διδάξωσι μὲ ἠθικὴν γνῶσιν καὶ πνευματικὴν δύναμιν. Ὅπως οἱ νέοι ὁδηγηθῶσιν εἰς τὸν Χριστὸν καὶ γνωρίσωσιν ἐν τῇ πείρᾳ των «τὴν χαρὰν τῆς σωτηρίας» διὰ τῆς πλήρους ἀφιερώσεως ἑαυτῶν εἰς τὴν ὑπηρεσίαν τοῦ Χριστοῦ. Ὅπως αἱ θρησκευτικαὶ ἑπιρροαὶ εἰς τὰ γυμνάσια καὶ τὰ σχολεῖα τύχουνθῶσι.

Γραφικὰ Ἀναγνώσματα—Α'. Βασιλ. β'. 5—15, Β'. Τιμ. β', 14—17, Ματθ. ιδ', 13—15.

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**Σάββατον, 24 Δεκεμβρίου.**

ΥΠΕΡ ΤΗΣ ΚΑΘ' ΗΜΑΣ ΘΡΗΣΚΕΥΤΙΚΗΣ ΔΡΑΣΕΩΣ. ΥΠΕΡ ΤΗΣ ΕΠΙΣΤΡΟΦΗΣ ΤΩΝ ΙΟΥΔΑΙΩΝ

***Προσευχή*** — Ὅπως οἱ ἀληθεῖς Χριστιανοὶ μὴ μείνωσιν ἀδιάφοροι ἐνῷ ἡ ἁμαρτία ἐργάζεται τὸν θάνατον μεταξὺ τῶν πτωχῶν συμπολιτῶν των. Ὅπως δημιουργηθῇ μία ἀτμόσφαιρα Χριστιανῶν ἐν τῇ κοινωνίᾳ ἡ ὁποία θὰ φέρῃ τοὺς ἀνθρώπους εἰς συναίσθησιν αἰσχύνης διὰ τὴν ἀσέλγειαν, τὰ χαρτοπαίγνια καὶ τὰς ἄλλας κοινωνικὰς πληγὰς παθὼς καὶ διὰ τὸν ἐγωϊσμόν, τὴν πολυτέλειαν, τὴν ἀλαζονείαν τοῦ βίου. Ὅπως οἱ λειτουργοὶ καὶ οἱ ἄπλοι ἐργάται τῆς Ἐκκλησίας δεικνύωσι περισσότερον ζῆλον περὶ τὴν ἐπιστροφὴν ἁμαρτωλῶν εἰς τὸν Χριστόν. Ὅπως οἱ Χριστιανοὶ ἐνθυμῶνται τὴν ὀφειλήν των πρὸς τοὺς Ἰουδαίους καὶ χάριν τοῦ Χριστοῦ ζητῶσι νὰ βοηθήσωσιν αὐτοὺς πρὸς εὕρεσιν τοῦ Φωτὸς τοῦ ἀληθινοῦ.

Γραφικὰ Ἀναγνώσματα—Ψαλμ. β', Λουκ. ι', 25—37, Ρωμ. ια', 13—24.

to show that there are Christians in neutral and belligerent countries who, while they may widely differ in politics, are essentially one in the things which concern the Kingdom and the Gospel of our Lord Jesus Christ. There are those in neutral or belligerent countries who may not at present see with us concerning the primary causes of the present War, or the great principles for which Great Britain and the Allies are fighting. We pray for them in the true spirit of the Prayer our Lord taught us to pray, remembering that nothing—not even life nor death—can separate the true members of the Body of Christ. That is an axiom founded upon Divine plan and teaching, and we suggest that provision has been made for a central meeting-place, even in time of storm and stress, for all such, despite influences which make for separation rather than unity. That central meeting-place is the Cross of Christ. Its hallowed threshold is the mercy-seat. To both it is the duty and the privilege of the World's Evangelical Alliance to lead the Christians of the world; and at both they find themselves one, absorbed in the greater attraction and claims of the person of Christ, rather than with the ephemeral shadows of earthly strifes.

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**United National Prayer.—The Queen's Hall Meetings.**—The fact that the first week-day of the Week of Prayer, 1917, fell on New Year's morning, Monday, January 1st, attracted a unique attendance at the Queen's Hall for the regular monthly meetings for united prayer and intercession. If we have been advised correctly, some hundreds were turned away, failing to gain admittance even after the commencement of the meeting. The lesson to be learned from this is the desirability of making early applications for tickets and ensuring their use. Every seat in the great Queen's Hall was filled on New Year's morning, and it was noticed that some were standing. The audience probably numbered three thousand persons. The spirit of the meeting and its whole bearing appear to have been exceptional. The testimony of many has been to the felt presence and power of the Holy Spirit. The fact that the Chaplain-General, Bishop Taylor Smith, was able to preside brought those present into close touch with the spiritual interests of our Forces on sea and land. We are glad to be able to include Bishop Taylor Smith's searching address, together with that delivered by Dr. Campbell Morgan, in this issue of EVANGELICAL CHRISTENDOM. We believe that both addresses will carry a particular message to the greater audience throughout the world represented by EVANGELICAL CHRISTENDOM. Bishop Taylor Smith's pregnant reference to the breaking down of unnecessary barriers to Christian unity at the front provides a vision of unity at home greatly needed and desired. It also pronounces a solemn warning which has a direct bearing on the place and influence of the Churches, and religion generally, in our social order when the War closes. If greater emphasis is placed now upon the need of definiteness in faith and action, we need not fear that it will be difficult, when our sons and brave soldiers return from France and other parts of the battle-front, to find acceptance either for the full-orbed Gospel, or Church life based upon its principles of truth and love. The Queen's Hall meetings are a concrete example of faith and fellowship interpreting this statement. We need, and shall need after the War, more evidence of Apostolic Christianity, the fellowship of Churches and Christians in and around the Person and presence, through the Holy Spirit, of the living Christ. In fact, what is wanted, both now and after the War, is a revival of Early Christian teaching and practice, freed from the protrusions of cranks and other morbid or visionless minds which may mean well, but whose dwarfing of the Divine architecture in the "building not made with hands," repels men and makes the grandeur of Evangelicalism a party thing or spirit, rather than a positive, unifying force, in religious, social, and national life.

As we write we are within a few days only of February 5th, the date of the next day of united intercession at the Queen's Hall. The meetings will be continued thereafter monthly, on the first Monday of each month, until further notice.

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**War Poster Scheme.**—The War Poster Scheme, announced in a previous issue of EVANGELICAL CHRISTENDOM, has given general satisfaction, and is finding avenues of unexpected usefulness. The large posters are to be found all over London, and are constantly being renewed in ac-

cordance with the needs arising from weather conditions. They appear on many public buildings, and in other prominent places, side by side with the Official War Posters. It has been possible to see as many as twenty to forty persons standing around these posters, reading the helpful messages of Admiral Sir David Beatty and General Sir William Robertson. Unfortunately, the progress and extension of the scheme is hindered, and an important asset to win the War is undeveloped, owing to the present small response to the modest appeal by the Council for £500 to utilise to the utmost the splendid opportunity presented to the Alliance. We will be frank with our readers, and tell them that, so far, less than £150 has been sent in on this account! We need hardly add that a sum considerably exceeding that amount has already been spent, or that a much larger sum even than the £500 asked for could be spent if it were available, for the extension of the Poster Scheme to other parts.

The smaller poster, which is suitable for exhibition inside buildings, is also finding wide acceptance. We are glad to announce that the Religious Executive of the Y.M.C.A. have adopted it for exhibition in all Y.M.C.A. Huts both in this country and in France. Free grants have been made by the Council of the Alliance for this purpose, and, in all, over one thousand copies of the posters have already been forwarded direct to the leaders of Y.M.C.A. Huts in military centres. The Soldiers' Christian Association have also adopted the posters, and as we go to press a letter has been received from Prebendary Carlile, of the Church Army, asking that copies of the poster may be forwarded direct to all Church Army Huts. Already results are becoming manifest. Letters or cards are being received from individual soldiers using these Huts, stating how helpful the messages are proving as a means to substantiate Christianity and to urge the spiritual aspects of the War upon their comrades. Some of these letters enquire whether copies of the messages contained on the posters printed on neat cards are obtainable, and on this account the two messages referred to (also more recently a card containing a message from the Chaplain-General, Bishop Taylor Smith) have been printed, each containing a portrait. These can be obtained on application at the British Headquarters of the Alliance, No. 19, Russell Square, London, W.C., at a nominal price, 50 for 2/6, or 4/6 per 100, post free.

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**Dr. Campbell Morgan.**—Most of our readers will have learned by this time the news that on account of health, Dr. Campbell Morgan has been obliged to sever his connection with Westminster Chapel, and that he has accepted, at least for twelve months, an invitation to become pastor of the Collins Street Congregational Church, Melbourne. He will preach at Westminster Chapel for the last time in March, and expects to reach Melbourne to commence his ministry there at the end of June. Dr. Campbell Morgan, who is a Vice-President of the Alliance, has received from its Council a letter assuring him of their prayerful sympathy with him in the circumstances which have led to his leaving England. Before his decision, it was hoped—and we announce the fact for the first time—that it might have been possible to have retained the services of Dr. Campbell Morgan in the interests of the World's Evangelical Alliance, and for a campaign in the United Kingdom, along the lines of the Alliance platform of Christian Unity, Bible study, Evangelism, Prayer, etc. We have reason to know that this suggestion strongly appealed to Dr. Campbell Morgan. But God has willed otherwise, and our loss will be Australia's gain. We and many others will not cease to pray that the advent of Dr. Campbell Morgan to Melbourne, and the Church to which he is to minister, may mean spiritual power and impetus far beyond the confines of Collins Street. It may be that we shall yet be called upon to welcome Dr. Campbell Morgan back to England. It seems impossible to think it will be otherwise.

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**The Sunday Question.**—The World's Evangelical Alliance during its long history has frequently expressed itself in forcible terms on the subject of Sunday observance or Sunday desecration. We take this opportunity of reminding our readers, some of whom afford us the privilege of letters on such subjects, that the Council of the Alliance are constantly being called upon to consider matters of national importance, of which the observance of Sunday is one, and that frequently action is suggested or taken, which on various ac-

counts cannot be reported upon. Silence is not always an indication of inaction. In the case of the Alliance it certainly should not be construed as evidence of disinterest. There are two ways of doing everything. The World's Evangelical Alliance has always sought the path of wisdom trodden with sound judgment, leaving others, in a free country where it is difficult to harness cranks and creatures of impulse, to reap the less assured results of insecure policy. The question of Sunday observance is an intricate one, especially viewed from the standpoint of the War. It is not perfectly clear, even among earnest Christians, what should or should not be done on Sunday. There can be no difference of opinion, however, concerning the opening of a London theatre for the entertainment of members of His Majesty's Forces, without charge, during the hours of divine worship. Great indignation, in which we join, has been created by the recent announcement that the Prince's Theatre, beginning on Sunday, January 14th, was to be opened regularly, as stated. The announcement—we quote from the *Evening News*—includes a statement that "the men will be treated to a lively programme of vaudeville, song, and orchestral music, and unlimited smokes." It is interesting to learn that on the first occasion of this recent example of Sunday desecration the Prince's Theatre was not full. The matter is being watched, and it is hoped that steps may be taken to divert into a proper channel the generosity of those who are responsible for the initiation of the scheme. In this connection it ought to be possible to counteract such a movement by the reservation of one of London's largest theatres or music-halls on Sunday night for a well planned and strongly supported Evangelistic programme. We believe it could be, and might be, done if the means were available. But with this, as with other schemes associated with Evangelical work, it is ever the same handicap—the world is willing to put down its money freely and generously in its own interests, while in religious enterprises there is generally either half-heartedness, meanness, or both.

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**Message from American Churches.**—The following letter has been received from the Federal Council of the Churches of Christ in America, which is composed of members appointed by thirty Christian bodies, with eighteen millions of communicants. The message is in answer to the message of goodwill forwarded to the Quadrennial Session of the Federal Council recently held at St. Louis, U.S.A. :—

January 2nd, 1917.

MY DEAR MR. GOOCH,

The Federal Council of the Churches of Christ in America, while holding its third Quadrennial Meeting at St. Louis, Mo., December 6-11, received, with appreciation and deep gratitude, your message from our Christian brethren in England.

The Council has instructed me to acknowledge your thoughtful and timely greeting, which came just at the moment when we were considering our relationship with the Christian Churches of other nations.

Such messages as the one which came from you were felt to be the augury of a happier future for the Churches of the nations and for the nations themselves.

Will you convey this expression of our gratitude to the Christian brethren in England?

Faithfully yours,
CHARLES S. MACFARLAND,
(General Secretary).

106 East 22nd St.,
New York City, U.S.A.

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**Death of "Pastor" Russell.**—We have not hitherto drawn attention to the death of "Pastor" Russell. It was announced in *The British Weekly* by the following paragraph :—

"'Pastor' Russell, who achieved some notoriety in England a few years ago, and who conducted services in the Albert Hall while running a church in the West-end of London (purchased from the Congregationalists) and a tabernacle in Brooklyn, has died of heart disease on a train *en route* from Los Angeles to New York. He spent vast sums of money on advertising his ventures, and his sermons were printed in two thousand newspapers. Russell was one of the greatest rascals and impostors that ever appeared on the earth, and his dupes were very numerous, in spite of repeated exposures."

We hope the death of "Pastor" Russell will serve to put a check upon the somewhat elaborate machinery which he created during his lifetime for the dissemination of false teaching concerning the Deity of our Lord, and, particularly, Hell and eternal punishment. Many have been, and are being, led astray by the books and literature of "Pastor" Russell, especially young or uninstructed Christians. We do not desire to enter upon an examination of, or attack upon, the literature and teachings of what is now known as the "Watch Tower Bible and Tract Society" and the "'International Bible Students' Association"—both of them titles calculated to impress

but representing perversion of Holy Scripture and the dissemination of false teachings of an insidious character. Unfortunately, the name of the Evangelical Alliance has, for some reason unknown, been introduced into the literature circulated by "Pastor" Russell's organisations. The best thing which can be said concerning this is that the Alliance is vilified! and its name is used in a connection with which it has never existed, and never could exist. If the writers of the literature of the Watch Tower Bible and Tract Society exhibit such ignorance in practical matters, how far are they to be entrusted in their exegesis of Theology?

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**"A Council of the Churches."**—The December issue of *The Contemporary Review* contains an interesting and important article by Dr. Scott Lidgett, entitled "A Council of the Churches." It has direct bearing upon the status and work of the World's Evangelical Alliance, and although all may not follow Dr. Scott Lidgett in every point of his well-written article, its suggestions call for comment and the expression of hope that one result of the article may be to bring into greater prominence the "more excellent way" to Unity, and the interests of the platform and work of the World's Evangelical Alliance as a central meeting-place for those in all Churches who desire to be Christocentric. Perhaps we may be permitted to draw attention to and comment upon one or two leading lines of thought in Dr. Scott Lidgett's article. In the first place, its opening paragraphs contain a sentence which should be written in letters of fire over the portals of Ecclesiasticism in our country. "The Churches will indeed be condemned before the bar of history if they pass through the experience of the present War without coming to recognise their duty to promote true and effective catholicity not only in the spiritual, but in the secular interests of mankind." All will agree with Dr. Scott Lidgett that the present relations between the Churches are a scandal, and that if the present War and the experience of those in the trenches, to which we have already drawn attention, are allowed to pass as unimportant in their relation to Church Unity and Fellowship, the influence of religion upon the vast masses of our people in the future will be neutralised. We do not think that better relations between the Churches call for a breaking down of barriers unconnected with vital truth, the removal of which might only tend either to disintegrate Church Order, or to promote equality of status. We are glad to find that Dr. Scott Lidgett's main contentions centre in the general feeling that what is needed now and for the future is greater emphasis upon the Apostolic principle and practice of "the Unity of the Spirit in the bond of peace," and glad co-operation, with the removal of all barriers thereto, between Churches and Christians as such—"for all Christians, in so far as they are truly Christian, come to stand in common relations to God in Christ Jesus."

Dr. Scott Lidgett traces in his article the important bearing of unity upon the Missionary Problem—the sin of the endeavour to impose upon the mystical Hindu, the practical Chinaman, or the simple-minded Brahmin, the age-long controversies of Western Christianity. This is an aspect of the subject which is equally important to its bearing upon the Home Problem. It raises the question—a vital question whenever the subject of Christian unity is discussed—raised by the Kikuyu incident, unfortunately known as a "controversy": the New Testament right of all Christians, irrespective of ecclesiastical divisions, to hold fellowship together in the breaking of bread in commemoration of our Lord's death, till He come. The powerful influence of the Edinburgh Missionary Conference is gratefully acknowledged by Dr. Scott Lidgett, as also the still more recent prolonged Conference on "Faith and Order" between leading Theologians appointed by the Archbishop of Canterbury and York's Committee, and representatives of the Evangelical Free Churches, at which the well-known "Statement of Faith" was adopted with complete unanimity. We note here that little or nothing is said concerning the difficult subject of the Historic Episcopate. But perhaps we surmise correctly Dr. Scott Lidgett's desire to discuss and interpret points of agreement rather than points of resistance. We fear, however, that there are rocks ahead, having regard to circles of influence with which we and others are acquainted, representing the Sacerdotal position, which, we suggest, the large and growing section of Evangelicals in the Church of England can never approximate or become allied to, and from which no proposals can emanate for practical coalition which could be acceptable

even to such a body as the National Free Church Council, let alone to the very large body of Christians unofficially connected with that Council, or with any ecclesiastical system other than the Church which is the Body of Christ.

We have reason to know that Dr. Scott Lidgett's proposals are receiving most careful consideration in the proper quarter. We hope, if fruition is reached, the Council will be constituted without prejudice to practical action, or clear testimony to the fundamentals of Christianity, including the Christian doctrines of Repentance, Justification by Faith, the New Birth in and through the power of the Holy Spirit, and Unity *through*, perhaps, but not *in*, systems encumbered with ecclesiastical accretions, but in the Spirit, in the bonds of truth and love, peace and progress, and in accordance with our Lord's most sacred prayer, "That they all may be one, even as Thou Father art in Me, and I in Thee, that they also may be one in us, that the world may believe that Thou didst send Me."

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**Colonel Labrador.**—We rejoice to know that at last the Spanish Government has done its duty by the naval officers who are obliged to preside at Courts-Martial. Up to November 20th, 1916, the officers who took part were compelled to attend the Mass of the Holy Spirit, and Colonel Labrador—one of the best Artillery Officers in the Spanish Marine—declined to attend this Mass, as his conscience would not permit him to do so. He has suffered seriously during the past three and a half years, and now sees the fruit of his consistency in the issuing of a Royal Order. The Order is as yet provisional, for Legislation is required to deal with a cognate subject, and this may take time, but for the present it has the force of law, and the offence of our brother is only condoned. He is not reinstated in his former position, and still has to endure loss on account of his witness to the faith he holds dearer than his life. Many friends have stood by him, and the Spanish Branch of the Evangelical Alliance has exercised all its influence in favour of one who is a subscribing member and an earnest advocate of its principles. Spain moves. Progress cannot be rapid, but one by one the disabilities under which Evangelicals labour are being removed, and the time is not far distant when legally they will enjoy equal rights with their fellow-citizens. When we look back at the more than fifty years of effort put forward on their behalf by the Evangelical Alliance, we thank God for what He has done, and look forward to the Evangelical Churches in Spain—who really constitute an Evangelical Alliance in being—making headway in the land of the Inquisition. They have fought a brave battle, and are assisted by few friends. Those who know them and their work for God see in them the "little flock" that trusts God and relies on Him to be with them in their consecrated service for Christ and His Church. The name of Juan Labrador will ever be linked with this last forward step in the direction of religious liberty, for no man ever sacrificed himself and his prospects more unselfishly than this brave Spanish Christian.

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**Missionary Reunions.**—The monthly Missionary Reunions at the Alliance House, two of which have transpired since our last issue, continue to attract and usefully serve the purpose for which they were originated. The War, necessarily, is uppermost in our minds, but it is a relief, and good to turn aside on occasion to contemplate the Mission Fields, and to remember in special prayer the labourers working there. On Thursday, December 21st, we were privileged to welcome to the Alliance House the Rev. J. H. Ritson, D.D., one of the Secretaries of the British and Foreign Bible Society, who gave a positively fascinating lecture, illustrated by a large selection of lantern views, on the subject of "Missionary Problems in Countries around the Ægean Sea." Mr. John Wood presided. There are few better able to deal with any aspect of Foreign Missions than Dr. Ritson, and, linked to the interests of the Bible Society, which the Alliance takes particularly to heart, the subject of the lecture and its delivery won all hearts.

On Thursday, January 18th, the General Secretary of the Alliance, Mr. H. Martyn Gooch, gave an illustrated lecture entitled "Some Aspects of Missionary Work among Children of the Empire." The Rev. R. C. Gillie, M.A., occupied the chair, nearly one hundred friends accepting the invitation of the President and Council. In the course of his lecture, Mr. Gooch showed some seventy lantern pictures, many of them taken with his own camera

during missionary travels in various parts, and especially in work among the Public Schools and Colleges of Australia, New Zealand, and Canada. With the co-operation of the Secretaries of the Church Missionary Society, the London Missionary Society, the Bible Society, and of Dr. Carter, of the Zenana Bible and Medical Mission, each of whom placed a selection of pictures at Mr. Gooch's disposal, interesting aspects of missionary work among the children of India, Africa, and even such remote centres as Blacklead Island and the Islands of the Southern Seas, were illustrated and described in rapid succession. Mr. Gooch is hoping to develop this lecture, delivered for the first time, and to announce it for delivery in the interests of Christian Unity and Co-operation, and of the Alliance in its relation to the work of Foreign Missions.

These monthly Missionary Reunions will be continued until further notice. The next will take place on Thursday, February 15th, at 3 p.m. We are glad to announce that on Thursday, March 15th, at 3 p.m., Miss Gollock, Assistant Editor of the *International Review of Missions*, has consented to address the Reunion on the subject of "Pulling Together in the Foreign Field: A Study in Missionary Co-operation." The subjects of later Reunions will be announced.

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**Rev. R. C. Gillie.** — It is a pleasure to announce that the Rev. R. C. Gillie, M.A., of Marylebone Presbyterian Church, has accepted the unanimous invitation of the Council to become one of the Honorary Secretaries of the British Organisation of the Alliance. For some time Mr. Gillie has served on the Executive Council, and has in other ways closely identified himself with Alliance interests. His acceptance of office as one of the Hon. Secretaries will strengthen the Alliance in all its aspects, not only in the direction of Free Church interests, but generally, Mr. Gillie's name and gifts being held in esteem in all Churches, abroad as well as at home.

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**Sir Andrew Wingate on the Labour Question.**—Presiding at the closing noon meeting held during the Week of Prayer at King George's Hall, Sir Andrew Wingate made some helpful comments on the subject of Labour. The following report will be read with interest by all who realise how important are the problems arising from the War in its relation to the future, and in its bearing upon social questions, both in their political and religious setting. Sir Andrew said:—

We are met together this last day for "Missions at the Home Base and among the Jews." The topics for prayer are: "That Christians may no longer remain unconcerned while sin is working death among their neighbours. That an atmosphere may be created that will make men ashamed of intemperance and lust, of gambling and selfishness, of luxury and pride. That ministers and lay workers may be more intent on individual conversion. That Christians may remember their debt to the Jews, and for Christ's sake seek to help them into the light."

We began this week with a great meeting, the most remarkable, perhaps, of all the remarkable Prayer Meetings, which, under the auspices of the World's Evangelical Alliance, have been held in the Queen's Hall during this War. And now we have come down to a smaller meeting, but if we belong to the "Gideon" few we can work great things in the Empire. Bishop Taylor Smith drew that remarkable parallel between the little prayer meeting on the top of the mount and the fighting of the hosts below; and if we here are equally faithful, equally earnest, and equally persevering, we can do great things. Therefore, do not let us forget what Bishop Taylor Smith told us through these coming months, every morning, to ascend that hill of prayer with the rod of power in our hands; and let us not think that because we are only two or three we have not power with God. So let us encourage ourselves in prayer.

To-day we have two very important topics. One wonders at first why the Home Base and the Jews should be linked together. But I think there is a meaning in it. I dare say you will agree that there are few subjects of more importance at the present moment than the Home Base—soundness at the Home Base in the Church, a "living epistle" in the Home Base "to be known and read of all men." What use is it to go and spend a century in earnest work in all the far corners of the earth, in Foreign Missions, if we are, at the beginning of our second century, to carry to men the suspicions and doubts which begin to fill our pulpits at home—that there is no Atonement, no Virgin Birth, no certain Resurrection? What use is it to go to the Jews, if at the beginning of this century we are to carry to them suspicions concerning that Old Testament, which for four thousand years has been the sap of their vitality as a nation, when great Empires have vanished and fallen. So this Home Base seems to me to be a most important subject for our prayers.

I have no doubt that many changes will come upon us after this War. Among those we cannot be blind to the fact that Labour is producing great men. Their leaders have emerged from the narrow circumscribed view of fighting for Labour against Classes into the broad vision that Labour

has a place in the Empire, and that Labour can do great things for God and for man.

Then with regard to those who labour in the trenches, surely when they come back they will feel that, having taken their share in making the new Britain and the new Empire, they are entitled to a very different position than that of returning to the pittance of a daily wage. We recognise that there must be a great advance in the power of Labour in the control of our Government, and in a fair share of the profits of our industries.

But that involves great responsibilities. If Labour is to become entitled to a greater share of Britain's wealth, are they going to spend it in yet more drink, in cheap jewellery, in flashy dress, in pleasures, in vices? Are they going to become a "smart set" among the lower classes? These are the questions that they will have to ask, and the nation must ask; and the first thing, it seems to me, to do, is that we have to educate their children unto different ideals. One thanks God for such institutions as Dr. Barnardo's. One prays always that those boys and girls who have been rescued from the slums will register a vow to the Almighty that their children shall never fall into like degradation.

One looks for a national enterprise to save the children of our lower classes from a slum life, and from a life that necessarily leads to vice and to hell. We pray that the first requisite to a change may be brought about among us, and that is, a different standard in the choice of our teachers in all our schools, from the highest to the lowest, in our Universities as well as in our Primary Schools. Hitherto there have been intellectual qualifications, and we have been debarred from asking a man or a woman, "Are you fond of teaching children? What is your character? What is your upbringing? What are your moral standards? Have you the capacity to train these boys and girls into good citizens and servants of the Lord God Almighty? We do not care what your intellectual qualifications are." The first requisite of a teacher is to inspire boys and girls with noble ideals, and noble ideals can only come out of noble hearts; and you cannot have a noble heart if there are lurking there all the meannesses of life. So the first qualification of our teachers, I trust, is going to be what their moral standards are.

And how can teachers have moral standards if the Bible is going to be excluded from our Training Colleges and Schools? I think that if in this War we have learned one thing, it is that the casting out of the Bible from Germany has been the ruin of her people. If they should conquer in this War it would not matter at all, even from the German point of view, unless they reconquered their Faith. We do not want our race to come into such a position as that of Germany. Therefore we want people as teachers who have got a vision, such as that of Isaiah, when he sees "the lion and the bear and the leopard"—of course, a vision of the World Powers, as seen in the books of Daniel and Revelation—"lying down together, and eating straw like the ox," the industrial nations taking a position one toward another of helpfulness and love. We want teachers who have got these visions. We have no use for the teacher who comes and tells us that the last few verses of the prophet Amos were written by somebody else because they contain a message of hope and they have an open door. We have no use for a teacher who has not got a vision of the loving heart of God, and that God is at least as loving as any human father who will never send a message to either son or daughter that has not got some word of love at the end of it. So we feel that we want in these days men of vision. How can we have them if they cast the Old Testament to the winds, and if they believe not in the promises to the Jews? Those who do not take an interest in God's ancient people are those into whose hearts suspicion has come that God's word is not eternal, and that He can change. Therefore, I thank God that He put it into my heart about middle life to take an interest in the Jews. It brought a new vision of God's eternal purposes of love to man, and since that date one feels how every page of the Old Testament is full of the living Christ.

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**Sursum Corda.**—We confess to a tinge of impatience with the wail of the pessimist, and he is always to be found busy at his trade, particularly at times when clouds are on the horizon or overhead, and when faith is tried. Faint-heartedness never won a victory, and it never glorifies God. "Why art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God, for I shall yet praise Him." The spirit and determination of the psalmist are medicine for the pessimist and food for all at this time of particular national stress and crisis. Let us, then, lift up our hearts and go on with our work; cultivate a cheerful spirit, and seek a more excellent way to triumph over circumstances which perplex than yielding to their influence; remembering that the inner side of every cloud is always bright and shining. Even the War cloud and storm will pass. God enable us all to learn its lessons, and while His judgments are in the earth, may the inhabitants learn righteousness—and to it add the blessings of cheerfulness and uplifted hearts.

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**Annual Meetings.**—Will our Members and friends everywhere please note that the date of the Annual Meetings of the Alliance will be Thursday, May 17th (D.V.). Further particulars will be announced later.

# THE NATION AND THE WAR.

## A NEW FORM OF PRAYER

### FOR PRIVATE USE, OR FOR GUIDED INTERCESSION AT PUBLIC UNITED PRAYER MEETINGS.

*(Used at the Queen's Hall Meetings.)*

Arranged by the World's Evangelical Alliance.

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## A LITANY OF DEVOTION.

[Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort; Who comforteth us in all our tribulation, that we may be able to comfort them who are in any trouble by the comfort wherewith we ourselves are comforted of God. Amen.]

As we bend in Thy holy Presence, we seek that our hearts should be united in Thy praise; that a common impulse of Thy Spirit may be given to us: that we may be cleansed in thought and intention, and be able with one accord to present our supplications.

*Hear us, and accept us, O Lord.*

Assembled in the name of our Lord Jesus, we would identify ourselves with all Thy people in this realm, and seek for ourselves and for them a fuller knowledge of Thy purpose in the stern chastening that has come upon us, and a more eager readiness to witness to Thy Grace.

*Hear us, and accept us, O Lord.*

Engaged in the long struggle for truth and chivalry, and allowed, all unworthy as we are, to champion the things in life that are honest and good; we seek Thy favour for all Thy saints the world over that in this day of judgment we may learn how ready is Thine ear to listen, and how strong Thine arm to rescue.

*Hear us, and accept us, O Lord.*

Constrained by Thy love, and encompassed by Thy mercy, we thank Thee that Thou didst save us from wrapping ourselves in selfish ease when other nations were called to suffer, didst rouse us to see and to seize the greatness of the occasion in the day of dread, and dost still enable us to persevere in the struggle.

*Hear us, and accept us, O Lord.*

Most humbly we praise Thee for the grace manifest in the quiet denials of these days, the selfless sorrow of our homes, the amazing bravery of those who are in the battle, the uncomplaining patience of their friends, and the unconquerable hope of the nation.

*Hear us, and accept us, O Lord.*

We magnify Thy name for the consolation and courage Thou art so mercifully granting to those that are bereaved, the quiet fortitude given to those who are in suspense, the uplifting of life by its sorrows, and the alleviation of death by our heavenly hope.

*Hear us, and accept us, O Lord.*

For all the blessed dead, who, redeemed by the blood of the Cross, have been received into Thy glory, and especially for the multitude of our sons, who, trusting in the merits of the Redeemer, have thronged from the battlefield up the steeps of light, some of them long Thy disciples, and some but newly pledged to Thy service, we offer Thee our adoring homage.

*Hear us, and accept us, O Lord.*

For the assurance of Thy triumph on earth, for the expedition of Peace, for the blessings Thou art preparing for the children of the future, for the times of refreshing coming from Thy presence, for the comfort of Thy saints, and for the exultant hope of Thy glorious Epiphany, we lift up our hearts before Thee this day.

*Hear us, and accept us, O Lord.*

[Now the God of patience and consolation grant us to be likeminded one toward another according to Christ Jesus: that we may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Amen.]

## A LITANY OF DESIRE.

Ere we intercede for others we seek Thy pardon for ourselves. Thou art a God abundant in mercy else were we undone. Cleanse us throughly from our faults and purge away our transgression. Let there be no controversy between us and Thee, no harbouring of secret enemies in our lives. Create within us a clean heart and renew a right spirit within us, so that walking in Thy ways we may never confess our sins without shame, nor receive Thy forgiveness without wonder.

*O Lord, answer and forgive.*

With cleansed hearts and anointed faces we take upon us to speak to Thee concerning the sins of our Nation. We are more guilty in Thy sight because of Thy wonderful favour toward us. They have said among the heathen, The Lord hath done great things for them, yet have we been lifted up in our pride, heedless in our pleasures, and blind in our desires. Have pity upon us and save us.

*O Lord, answer and forgive.*

We desire at Thine hand a true repentance for all our evil, but at this time we entreat Thee to turn the heart of the Nation and guide the Counsels of our Rulers so that the great evils arising from intoxicating drink may be speedily annulled in our midst.

*O Lord, answer and forgive.*

Help us we beseech Thee amid the mystery of Thy dealings with men, the hiding of Thy power and the delay in Thine answer to our prayers, to believe that Thou hast some mightier purpose for us and for all men than Thou hast yet been pleased to reveal, give us grace to wait and quietly hope for the salvation of our God: and send Thy succour to all who are in danger, in captivity, and such as draw nigh to death.

*O Lord, answer and forgive.*

We call upon our souls in Thy Presence to wait only upon the Lord, for our expectation is from Him, for He only is our Rock and our defence, and in the confidence of faith we entreat Thee in Thine own wise way and fitting time to grant unto us a peace based on victory, and a victory unsullied by barbarism.

*O Lord, answer and forgive.*

We pray Thee for this great Empire that Thou hast in Thy providence welded together during the centuries, that our hearts may not be haughty within us because of Thy divine choice of us, that we may not be unmindful of the fate of other Empires that failed to fulfil Thy purposes, and that the Council of Empire soon to be gathered in the heart of the Empire, may, in lowly dependence on Thee, be guided to such decisions as may be for Thy glory.

*O Lord, answer and forgive.*

And we beseech Thee that Thy Church may be newly anointed by Thy Spirit, that in all nations those who share the Eternal life may realize their unity in Christ, and, discerning the times, may be wise to know what Thy people ought to do, so that Thy redeemed witnesses in all the earth may convince the world that Thou art the True and only Saviour of men.

*O Lord, answer and forgive.*

Once more we entreat Thee to let Thy Kingdom come, delay not Thine appearing Lord of glory. Break through the clouds that hide Thee from our mortal sight, draw aside the veil and grant us the great Apocalypse. The world sighs for Thee. The Church waits for Thee, our hearts cry out for Thee. Come quickly, Lord Jesus.

*O Lord, answer and forgive.*

[And now may the God of peace, Who brought again from the dead our Lord Jesus, the Great Shepherd of the sheep, make us perfect in every good work to do His will, working in us that which is well pleasing in His sight: through Jesus Christ, to Whom be glory.]

# The Spiritual Outlook of Men To-day.

At present Christianity has no chance whatever of having its claim taken seriously. Why? Because another religion has appeared which seems for the time being universal, and which does what Christianity talks about—the religion of patriotism. The strength of its appeal lies precisely in the fact that it is more Christian than Christianity as the twentieth century has come to regard it. Here at least we have a real "religion of the Cross," and the human heart instinctively recognises the Sign of the Cross as the Sign of God. We have all been reading reviews of Mr. Wells's latest novel, if not the book itself. Most of the reviews, I think, have quoted that remarkable passage at the end, where, after a pause, Mr. Britling ends his musings with the words, "Our sons who have shown us God." And many will have noticed in the *Times* the other day the poem headed "The War Films," by Sir Henry Newbolt:

O living pictures of the dead,
  O songs without a sound,
O fellowship whose phantom tread
  Hallows a phantom ground—
How in a flash have these revealed
  The faith we had not found!

We have sought God in a cloudy heaven;
  We have passed by Him on earth;
His seven sins and His sorrows seven,
  His wayward mood and mirth,
Like a ragged cloak, have hid from us
  The secret of His birth.

Brother of men, when now I see
  The lads go forth in line,
Thou knowest my heart is hungry in me
  As for Thy bread and wine;
Thou knowest my heart is bowed in me
  To take their death for mine.

There you have the thought, in this direction, of educated and reverent minds, but now look at a popular version of this same religion of patriotism. So we shall get at something of the spiritual outlook of men of to-day, and I think perhaps it will startle us. I refer to that extraordinary article in the *Sunday Pictorial* by Mr. Bottomley—"The Bishops' Blunder"—in which he gives his views on the National Mission. After speaking of some of the Mission literature, he goes on to say, "I do hope that none of these pamphlets and sermons will get into the trenches. If they do, *the demigods whom our sinful nation has produced*"—these are the words to notice—"will make short shrift with them. Killing Germans is grim business, requiring a steady hand and a stout heart. Let us get on with it, and purge the world of a real insult to 'the majesty of God.' That is the best way to wipe out all our past sins." The thing is an appalling mixture of incomplete pantheism and incipient polytheism, with a doctrine of salvation by works thrown in. But the point for us is that its strength lies in the fact that it has got hold of the central Christian principle of life—that self-sacrifice is the key to self-realisation—and that this strikes the average man as more Christian, more true to his own highest thoughts about God, than anything which, except here and there, the Churches can show him. The Christian Church can only save itself by producing something obviously more divine; that is, more completely embodying the principle of self-sacrifice which the Cross sums up. We need at home to recover a more far-reaching and penetrating crucifixion than that which the men at the Front are cheerfully undergoing at the call of country: one which will form the response to an even wider and more imperious claim.

We have lost the True Cross, and we must get it back in place of the numerous more or less attractive equivalents we have set up instead of it. If Christianity cannot produce something more self-satisfying, and so more divine, than patriotism is every day producing, it foregoes its claim to be divine at all. A religion cannot be divine on paper, any more than a plan of campaign can be successful on paper. If Christianity is a life, and not merely a philosophy, it must vindicate itself in flesh and blood—yours and mine. And the great question is: Can Christianity so vindicate itself to-day? . . . .

What we need to that end is, first, an *obvious* Christianity—one which does affect life so that from the unseen pull of the Living Force in the Christian's life other men shall gauge what that Force is. We want, too, a Christianity which unites, rather than a united Christianity. And we want a Christianity that is on active service. There are fronts everywhere. Wherever evil meets you in any form there is a battle-field. There are far more fronts than there are men to man them.

What it really comes to in the end is, Do we believe in the fundamental Christian "assumptions"? "Judge a man's religion," says Mr. G. B. Shaw, "not by his creed, but by the assumptions on which he habitually acts." Here are some of them:—

(1) "Nothing matters but God," and therefore "What shall it profit a man if he gain the whole world and lose his own soul?"

(2) The world can only be saved by coming into conformity to the law and mind of Christ.

(3) Christ claims the whole world, and the whole world means politics, business, and things of that sort, as well as India, China, and Japan.

(4) Christ's Spirit can still put His supernatural powers at our disposal.

(5) This life is only a transitory stage in our real life. The object and characteristic of this stage is the war against evil, and its sign and symbol is the Cross.

If those assumptions not only figure in our creed, but come to be among those upon which we habitually act, then Christianity can easily come out as the "higher patriotism," because it gives men a wider and deeper crucifixion, "bringing *every* thought into captivity to the law of Christ," as the military system brings into captivity those parts of a man with which the military machine is concerned. Then, at last, when we have found the higher and the deeper crucifixion, Christianity will be the most divine thing in the world; and a world which at present is fain to slake its thirst for God by worship of "the demigods of the trenches" may at last learn to go to the living God "Who died to save us all."

(Extract from address by the Rev. R. A. Burroughs, M.A., from *The Laymen's Bulletin*.)

# The Church and the Nation.*

By Rev. G. Campbell Morgan, D.D.

I SPEAK now in obedience to the New Testament law that "the spirits of the prophets are subject to the prophets." I have asked the Chairman to let me off, that we may not interfere with the intercessions of this wonderful gathering for the remainder of the time. He insists and rules that I shall speak, and I do so under his hand.

When the notice came out concerning this day's gathering, I observed that it was said that I was to deliver a special New Year's address bearing on the national and international situation. Let me hasten to assure you that that was not my choice of words. I am certainly not criticising it. I believe Mr. Martyn Gooch is of the tribe of Issachar—a man having understanding of the times and knowing what Israel ought to do. At the same time, I may say to you—and these are words of truth and soberness—that when I read it, it gave me pause, and filled my soul with a sense of fear. From the standpoint of diplomacy and policy I am entirely incompetent to discuss situations.

I have had, therefore, most carefully to ask myself from what standpoint I could possibly deliver a message to so great an assembly of my fellow believers as I felt sure would gather together on this first day of a fateful New Year. The standpoint from which I want to speak for a few moments, then, let me say, is that of my birth, and of my "new birth." By birth I am British, and I thank God I am. But by grace I am a member of the holy Catholic Apostolic Church of Jesus Christ. These two facts, mutually affecting each other, constitute the standpoint from which, in sincere humility and fear and trembling, I dare to say a few words to this assembly.

Unhesitatingly, then, I say that for myself the situation, as I see it, makes me concerned principally with the subject of the Church and her national responsibility. I have three things to say, and I will say them with such brevity as may be consonant with clarity.

The first of these is that it seems to me that the Church needs to realise anew her separation from the nation in her fellowship with God, so that she may be enabled to see the nation from the Divine view-point. I become terribly afraid of my own heart in these days, lest in my outlook upon my own beloved country I should be unduly influenced by the things that are purely natural and temporal, and therefore passing away. If we see our nation from the Divine view-point, we shall not love it less, but we shall serve it better. Looking at it from that standpoint, we shall see that our nation is distinctly a Divine creation, as definitely called into being by the over-ruling of God's providence, and by the election of His sovereign will, as any nation has been at any time. If we view our nation from that standpoint, we shall realise that He determined, that He appointed, the seasons and bounds of her habitation. He has ever led her through the seasons of her varying experience, through dark and chill days of adversity, through wonderful times of prosperity; and that all her years have been "years of the right hand of the Most High." We shall believe that He has set the bounds of her habitation; that it was of His over-ruling, and by His grace, and for the good of the world, that she was ejected from the southern part of the northern continent of America; and that He did, moreover, give into her charge all those peoples who to-day have proved their loyalty in our calamity.

We shall also remember that the nation is one among many, and that He is the God of all the nations. We shall be delivered from that incipient blasphemy which we do not often express brutally, but which often lurks in our thinking—that God is *British*. We shall remember that "He hath made of one, all the nations." That will not make us for a moment undervalue our national life; it will not make us unpatriotic. It will, however, help us to remember that we need

* Address delivered at the Queen's Hall, on New Year's Morning, the Chaplain-General, Bishop Taylor Smith, presiding.

all the other nations, and that we exist finally not for ourselves, but that we may contribute our quota to the international life of the world, in the full glory of which shall be realised God's racial purposes for mankind. We shall view the nation from the Throne of God; and doing so we shall understand that the true standards of all national activity, whether political, economic, or social, must be those of righteousness and of compassion.

On the negative side, what do these things mean? That the Church will understand that all comparisons with other nations, in order to prove the superiority of this nation, are anti-Christian; that there are no inferior races in the world. There are many backward races, and the business of those who are forward is to help them to rise to the higher levels which are in the purpose of God for them. We shall always remember that every effort that seeks to promote the supremacy of our nation over others is ungodly effort; that we are to seek to co-operate with others, and help them to understand that the greatness of a nation will consist in the measure in which it grasps the possibility of high and noble living for all other peoples. Therefore we shall remember that all standards of life within a nation which violate righteousness and love, are to be for evermore fought against by those who love God and love their nation. Standards of life and conduct, such as wealth, or ease and comfort, are to be denied. Thus from the view-point of the Throne of God, and the Church's relationship therewith, we shall have true views of the nation which we love, and which we fain would serve.

The second thing that I would say, with even greater brevity, is that the Church needs to realise not only her separation from the nation, but her identification with it by the will of God; that so, she may be the instrument through which the nation is for ever represented before God. The Church is of the nation. Membership of the Church does not cancel citizenship. The Church has no geographical headquarters. Whenever she has attempted to have one, she has been made feeble, and her witness for God in the world has been paralysed. Christ sent His ambassadors into the world, among all nations. Therefore, when we confess sin, do not let us confess sin as if we were separate from the nation. All those national sins that we ought to lament, concerning which we ought to be in the dust of humiliation before God to-day—they are *our* sins. Let us remember how Ezra, in the day of the corruption of the nation, bowed before God in prayer. I have been wonderfully impressed by the fact that he did not refer to them as apart from himself, but took the whole burden on his heart in fellowship with the nation. We must be prepared to do that, and so be enabled to lead the nation in confession and repentance.

The third thing I want to say is that the Church must lead the nation in all matters involving spiritual and moral elements. Bear with me, if I say that the Church of God makes a great mistake if it waits for the King to call for a day of humiliation, or for the Government to call for such a day. It is for the Church to lead, and I thank God for this great gathering to-day—a most suggestive and revealing gathering—making us hope that the Church is waking to her great responsibility in this regard. She must lead the nation in all matters of reformation. The drink traffic is our problem. It is for the Church of God to speak with a voice of authority and power concerning this matter. I am not going to stay to discuss details or methods. But the Church must speak and act in this matter with great definiteness.

The prevalence of fornication—I apologise for the word; it is an ugly word, but it represents a far more ugly fact, and I am always thankful for the sentence in that book by General Booth, "Darkest England," in which he said he chose to employ that particular word because it hits both sinners alike. The Church must face this terrible fact, and all the subjects related with it. In doing this, the Church must say to the nation that there must be no concession to the view that sin in any form is necessary; and that nothing must be done or said that can make our boys believe that they can secure immunity from the consequences of sin, for this is to cut the moral fibre of their thinking even as they go forth to the place of temptation. All this is the Church's business.

The Church must also lead the nation in matters of inspiration, and for ever insist upon the supremacy of motive in policy courteously but graciously. It is for the Church to stand and ask the War Council to consider the *why* of what they do, as

well as the *how* of the thing to be done. Lest we forget, the Church must keep the nation in mind of the fact that the boys who left the Universities, and shops, and factories, went forth not to make new markets, nor acquire new territory, but to fight for righteousness, truth, and liberty. The Church is called of God to keep that before the nation by perpetual propheaving.

In this same realm of inspiration, it is the work of the Christian Church to consistently interpret peace in the terms of the Divine conception. War may cease, and yet no peace follow that is worth the having. Our adorable Redeemer, according to the flesh, was born into a world in the period of its most widespread peace. But never was the world so devoid of real peace as then. If peace means merely a cessation of war, it can be gained by compromise. It is for the Church still to insist upon the Divine order—"First pure, and then peaceable." It is for the Church to say resolutely to the nation at this time, "Honour is more than life." We say it with a catch in our breath, and with a sob in our heart, and with the agony of our multiplied calamities sweeping upon our soul; but we resolutely say, "Better defeat than compromise with anything that lowers the standard!" I say the Church must stand there and speak with no uncertain voice to the nation.

How much we have heard, and rightly heard, of the necessity for a concerted action of the Allies. I suppose we have reached the time now when those who are allied in the War are acting as one. I only refer to this in order to ask this question: Has that necessity no word for us in the Christian Church; no word of rebuke; no word of instruction concerning the way in which we should go? I need not add another word. The words that have come from the lips of the Chairman of this meeting, a man whom we love and honour—I pray that they may abide with us. The hour has surely come when the whole Church of God should act together, and pray together, and in the fierce furnace into which we have been plunged, should learn the things that make us one for the coming of the kingdom. Let us abandon our discussions of things for which we will have more time in eternity, that we may do our true work to-day.

So it is for the Church to go forth upon her great threefold campaign; of *prophecy*, in which she proclaims the Word of God as that by which men live; of *priesthood*, in which she bears upon her heart the sins of men, and—I dare to say it because it has been written—"makes up that which is behind of the sufferings of Christ"; and of *kingly authority*, whereby she shall lead the nation toward the kingdom of our God.

## The Challenge of Islam.

We, as Christians, need to ask ourselves what we have wherewith to oppose the onward sweep of Muhammadanism. Such conviction can only be resisted by stronger conviction; such enthusiasm can only be overcome by greater and deeper enthusiasm. Have we, as followers of Christ, well-grounded, intelligent conviction as to our Gospel? Have we that enthusiasm that turns conviction into action as steam to power? The African Church of the seventh century had neither the conviction nor the enthusiasm, and in many places it fell before the Muslim advance. In our own day one often listens in vain for the ring of true conviction in our worship and our daily life. Some of us are not sure what the chief doctrines of Christianity are, and many of us have not even read the New Testament through—perhaps not even the four Gospels! Too many of us have only a second-hand knowledge of religion, and have no clear *experience* of our own. "We *know*"—how few of us can truly say those words. We know a good deal *about* Christ, but few would venture to confess "I *know Him*." Yet it was this *assurance* that gave the Early Church its power—"*That which we know, which our eyes have seen.*" Nothing but this experience, and firm, unswerving belief can successfully resist the onward sweep of Islam and bring these enthusiastic Muslims to be believers in Jesus, soldiers for Him, and missionaries of His Cross.

"*This is the victory which overcometh the world—even your faith.*"

REV. F. DRAVILLE WALKER in *The Foreign Field*.

# Reunion Notes.

**The Christian Ministry.** THE Christian Ministry is a Divine institution. The call comes from God, and the Church seals the ministry. Ministers of the Gospel are finally responsible to God for the proper exercise of the gifts and privileges of the ministry which is from heaven. This does not imply that any Church has the right to exalt a theory of the ministry into an exclusive test of its lawfulness and validity. Such tests as must be applied must be founded on the teaching and practice of our Lord and His apostles, not on a view of the "Church finding itself" and laying down a theory of apostolic succession "from accredited men to accredited men" in an unbroken chain. History shows us clearly that "one good custom may corrupt" by placing upon it a weight that it was never intended to bear, and by maintaining its exclusive possession of divine grace. This opinion is found where we should least expect to meet it, and it has often been discovered that men who are least supposed to be under the influence of exclusiveness, consciously or unconsciously are the victims of a current phase of thought. It has so happened with the writers of a recently issued volume which says: "It is the work of a Bishop to ordain priests and deacons, and no other form of ordination is considered lawful or valid. This does not mean that all upon whom a Bishop lays his hands are called divinely, nor that God does not divinely call any but those who are episcopally ordained. It does mean that it is part of the due order and life of the Christian Church that the ministerial offices should be handed down from generation to generation from accredited men to accredited men in an unbroken chain. It is our guarantee both of order and doctrine." The Church of Rome claims this unbroken chain. Is its order, with the Papacy at its head, and the false teaching of infallibility guaranteed by its possession of Apostolic succession? We think not, and the less said on this point the better for Christendom as a whole.

**The Archbishop of Canterbury and Validity** In his book "Kikuyu," the Archbishop of Canterbury—who is gifted with insight more than most men of the time—writes: "I purposely avoid the words 'valid' and 'invalid,' as I have always found myself unable, without a feeling of intolerable presumption, to give to that phrase the meaning which in popular parlance it would seem to carry. The word 'invalid' has, except when applied to physical health, drifted far from the original force of the Latin adjective." It would be well if writers who wish to be friendly, and claim the title Evangelical, would remember this and the further words of His Grace: "No student of the question of our relation to other parts of the Church of Christ will forget that in almost every utterance which the Church of England has made on the subject, either corporately or by its representative men, emphasis is laid on the distinction between 'regular' and 'irregular' ordination, and this without any attempt to lay down limits as to the operation of the grace of God vouchsafed to those who minister His Gospel to the souls of men." We are aware that the book to which we refer says: "But however irregular we may think the new ministerial systems, we dare not deny that their Sacraments bring grace to them. We believe that they would not be right for us, and we wish that we could lead our brethren to see things as God has showed them to us. Our pressing problem is to remove all stumbling blocks which lie in the way of their recognising what seems to us so plainly God's will." We acknowledge the friendly tone of these words, that may be paralleled by those of Bishop Gore: "I am sure we ought to recognise, as frankly as possible, that God has been pleased to work with a full measure of His grace beyond all normal channels and laws of validity. I trust that the attitude of contempt which is so common in Romanists towards us, and has been so common, alas! in Anglicans towards Nonconformists, will become very rapidly a thing of the past. I trust we

shall learn to hold with them the fullest measure of Christian fellowship, which we can hold without faithlessness to the principles we stand for."

**Absorption or Co-operation.** We are faced with a problem that is of the very greatest importance. Dr. Gore asserts: "If the desire of this catholic fellowship should really revive among the nations, if we should again seriously consider afresh that our Lord willed us all to be one in a visible church, nothing surely is more certain than that the only possible road to reunion will be found to be upon the basis of the ancient catholic tradition." "What we are to believe positively about the sacraments and their conditions must depend upon what we actually find to be the message of the Gospel. But there, I contend, at the heart of the original Gospel we find the Church with its sacraments and its ministry." We certainly find in the New Testament the Church and its sacraments, but we do not find the tests of validity as laid down by the two books we mention, or a theory of Apostolic Succession that has been exalted into a guarantee of order and of doctrine. This is vital. Is the succession in the ministry dependent on spirit communion with a living Christ sealed and ordered by the congregation of the faithful who represent His Church, or on an unbroken succession derived from the Apostles as the only valid guarantee of grace? We have no doubt on this point. We believe the sacraments of the non-episcopal ministries to be as valid as those of the episcopal Churches. We see the non-episcopal Churches enjoying the "blessing of God" and manifesting the fruits of the Spirit. When we find that six-sevenths of the non-Roman missionaries and converts are non-episcopal, we ask, How has it pleased God to grant these men and Churches His rich benediction if they are rebels against a Divine law and utilising a ministry that is invalid? The Church of Christ stands on a very different basis than that supposed to give it security by the advocates of a sacerdotal ministry derived in an apostolic succession that is unknown to the New Testament and unproved by Church History. As Bishop Lightfoot well says, "Christianity is not a dogmatic system, nor an ethical code, but a personal life." Writing of Ignatius, he remarks, "We may infer from the silence that pervades the Ignatian letters that the sacerdotal view of the ministry had not yet found its way into the Christian Church." The path of reunion is not to be found through absorption in an "exclusively" valid ministry of one type, but in the "unity of the Spirit in the bonds of truth."

**The Revival of Spiritualism.** Our newspapers have contained many accounts of the conviction of mediums and consultants who professed to have communication with the spirit world. Men of undoubted integrity have testified to their belief in the reality of the revelations they have made. An eminent scientist has published a memorial to his son in which he professes his faith in mediums. We have around us much sorrow and suffering caused by the War. The very air is heavy with the sighing of the bereaved and the daily nerve-strain of the anxious. At such time men and women wish to know more than they can discover, and seek the aid of those who declare themselves to be gifted with the power to pierce the veil and see into the beyond. For our part, we have done our best to sift the evidence and to discover where the facts lie. We have never found in any spirit revelation a record of more than trivialities, and are as convinced as we can be, that the whole system is based on either fraud or self-deception. It has done no good to humanity. On the other hand, it has done much injury, and has shaken the faith of many in the revelation of God in Christ. We have been much impressed by the fact that when eminent men become the victims of spiritualism, they seem to lose their power of progressive scientific work. We do not question their sincerity, but we see in them the obsession of a wrong attitude to life and thought, that works to the deterioration of great gifts. Spirit photographs are so easily "faked" that their evidence is of little or no value. The disclosures made are of no moment, and we recall the breakdown of the celebrated test of Mr. F. W. H. Myers, who was himself a believer in spirit revelations. We find, on the other hand, that faith in Christ nerves men to do their duty more conscientiously and more whole-heartedly. The great scientists and thinkers who are Christian do not suffer from any mental paralysis thereby. They continue their work with the same openness of mind and devotion to the search of truth. Their wholesomeness of outlook and their moral

attachment to truth are evident in all their undertakings. They progress and develop, and do not lose their grip of scientific conceptions, and their ethical character is strengthened as they grow older. They are not on the look-out for "suscepts" or "mediums" gifted with a peculiar and not over-healthy nervous organisation. Not by the vagaries of spiritualism are Faith in God, Truth and Love fostered, but by a living hold on the Person of Christ, in whom Christians dwell, and from whom they obtain the strength to enable them to endure hardness and trust in the God of love.

**Dean Inge and Present-Day Duties.** In a very striking address delivered to the Clergy Home Mission Union, the Dean of St. Paul's emphasised the three great needs of Evangelical preaching. First it is necessary to adopt the method of Jesus in all preaching. "The method of Christ was the method of inwardness, the conviction that only that which comes out of a man defileth a man. The secret is the doctrine of gain through pain, of life through death, of victory through defeat." We all require to learn this, and to remember that the Kingdom of Heaven is within us, and that from the heart proceeds the issues of life and death. To be pure and Christ indwelt means that everything in life will be in accordance with His Will, and no external associationship can make up for the lack of the indwelling Christ. He urged the duty of reviving the custom of Bible reading that has so widely been abandoned. We have now so many excellent commentaries that a student can easily discover for himself the meaning and force of any passage. May we add that we know of no greater help to the study of the Scriptures than the Moulton & Greenup volume, "The Revised Version with Fuller References"? The Bible reader who uses this book and looks up the references will find the sacred page illuminated in a wonderful manner. For ourselves, we know no more valuable aid to the meaning of the Sacred Text. Thirdly, he says, "We ought not to be afraid to resist as far as we can the secularising of Sunday." Unless Sunday is preserved, we shall see a great falling-off in religion. The secular State has seen the evil of Sunday labour—even in war time—and has dropped it in the munition factories. We all know that unless we have one day a week free from the inrush and preoccupation of secular matters, our life loses its temper, and we become dull to spiritual aspirations. Men who have lived in Continental capitals where Sunday is not observed are the keenest in their regret for the loss of the English Sunday, and we can never have a real religious revival in this country unless we keep holy the Lord's Day. On every side we see the breaking down of the sanctity of the day, and humanity will never know what has been lost until we bring back the nation to the recognition that a Sunday well spent means spiritual, moral, and physical refreshment, the effect of which will be felt during all the following week.

**Contemporary Literature and Art.** The Headmasters of our Public Schools are much concerned by the type of literature and illustrations that are now in circulation. We have perhaps seen more of the current light literature than most of our readers. Unfortunately, it is only too true that neither the name of the author nor the imprint of the publishing house is a guarantee of the high moral tone of the books we read. We have been surprised to find authors who are generally healthy descending to writing that is impure and unwholesome, and great houses, that appeared to be beyond suspicion, are the publishers of books that can only be described as nasty. Our magazines, too, have deteriorated, and some of the pictures are suggestive of evil. We know only too well how hard it is to keep within due bounds the reading of the young people of the day, but we know from experience that the best antidote to unwholesome reading is the cultivation of a healthy literary and artistic taste. Boys and girls who have been unconsciously led by their parents into a love for what is best in literature develop a dislike to the unhealthy and morbid. They become aware of the beauty of style and the skill and genius of the great masters of art and letters. No greater harm can be done than the condemnation in public of certain books and artists. Nowadays it is so easy to obtain access in a cheap form to these books that the temptation is strong to "see what they are like." If schoolmasters and parents would provide lists of books, and prescribe holiday tasks of an attractive character, they will do more to

counteract the evil than by general denunciation. We know families with young people of intelligence who, unknown to themselves, have been led to read the best books and to grow so fond of them that they have "no time" for trash, and gradually acquire libraries for themselves of permanent value. The best way to remove an evil is to provide a virtue to take its place.

**"Reconstruction."** Again and again we find destructive criticism advocated on the ground of the need of reconstructing the faith so that it may appeal to modern minds. We are completely at one with the representation of the eternal Gospel in a manner that will hold the thought of men and women who are living in the present-day atmosphere. No other representation will win their minds and hearts. It is, however, quite another thing to start on this work by breaking down faith in the Bible. Let it be understood that without the Bible we have no revelation of God to humanity apart from the incomplete and too often baffling revelation of the Divine in nature and in conscience. When nature and conscience have said their last word, we have to go to the Holy God of the Old Testament, and to the Living Christ of the New, for fuller light. We are pained when we read the Bible of our Lord and His Apostles and the New Testament described as books of "jostling authorities, of legislators, prophets, poets, moralists, evangelists, apostles, which are gathered together in the Bible." We see the progressiveness of revelation, but that does not prove to us that the Bible is a chance survival of books united in one volume without the guidance of the Holy Spirit. God has revealed Himself by "divers portions and in divers manners," but it is God who has revealed Himself, and it is nothing short of a lack of faithfulness to the authority of God Himself to make of little value the one book that records this revelation. We know that the men who write this declare the great love they have for the Bible and the weight they place upon its message, but it is a poor reverence that forgets the part the Holy Spirit has had in the inspiration of the volume. It is the fashion to believe that before we "reconstruct" we must pull down. Certainly the growth of error compels the destruction of what is badly built, but the new method recalls the parable of the houses on the rock and sand. "Reconstruction" is too often an apology or euphemism for forsaking the house built upon the rock for one founded upon the shifting sands of current speculation. It is said we "retain the living Christ." That may be so, but His authentic voice is lost, and the title deeds of the reconstructed house are invalidated.

**The Gospel and Peace.** Few duties are more painful than the effort to discover the mentality of those who were united with us in ties of Christian kinship, and are now in arms against us. The startling book, "Hurrah and Hallelujah," by Professor Bang, contains reading matter that is to us so opposed to the Spirit of Christ that we wonder how German theologians permitted themselves to think, much less to publish, their words. They prove that the State has taken the place of God, and that in their opinion the State can do no wrong, and because the State has committed certain deeds, these acts are therefore right. We have no wish to add to bitterness by making quotations. The corruption of the best is the worst, and this is abundantly proved true by the studied remarks of German writers whose past reputation was in many respects marked by allegiance to Christian principles. The American Federal Council of the Churches of Christ has taken a step that does it credit. It has made special collections for the victims of the War, especially the child victims. It is to be hoped that this action will prove the touch of Christian love that will enable men and women to see that in the Great Republic there are hearts that beat in sympathy with suffering. It has become unfortunately but inevitably true that peace cannot be made until the aggressors in this awful War plead for terms. The tone of the manifestoes published by Germany—for her peace letters are war manœuvres—show that this day has not yet come, and we who mourn the loss of those we love, and suffer through the conflict, are convinced that, without treason to the dead, and deadness to the claims of unborn generations, we cannot prefer an inconclusive peace to the continuance of strife. Not "peace but a sword" must be used for the overthrow of what is fatal

to morality, fatal to civilisation, and fatal to the rule of Christian law. It is a terrible fact. We cannot blink at it, and can only pray that the day may not be far distant when the triumph of righteousness will be established.

**An Evangelist among the Troops.** An old soldier is very often —we may say generally— a delightful person when he can bravely show records of his campaigns by the medals on his breast. We have always noticed that when a man of this type gives his heart to God, he is a soul-winner—gifted with great directness of speech and ceaseless pertinacity. Shortly after the outbreak of war, the Y.M.C.A. asked Mr. J. W. Moodie to take part in their evangelistic work among our soldiers. Mr. Moodie received permission from the Evangelisation Society to respond to the call, and in his little book, "Seven Hundred Days with the Troops," he gives a racy narrative of incidents that stir the heart and make us realise the ever-present power of the Gospel. As Mr. John Wood says in his brief Preface, "The men in the Army are ready for the greatest demand the Church can make upon them just now." All do not respond to the claims of the Master, but very many do, and God alone knows the fruit that will be reaped in eternity from the faithful seed-sowing of His servants who unostentatiously as non-combatants—through age or physical unfitness for military work—work day in, day out, among our soldiers. Here is a man who for the fourth time had returned to the fighting-line. Asked what brought him home, he replied: "Wounds, trench-feet, wounds; but this time I suppose they will have me. But all is well, Dad, for many years ago I came to God at your meetings in Motherwell, when Mr. John Colville, M.P., was living." An incident of this description gives courage to a worker, and enables him to go forward in the strength of God; and there are many similar in the book. We have learned to admire our Tommies for their uncomplaining bravery and suffering under wounds, but no book we have read has succeeded in giving such an excellent idea of their spirit and their genuine desire to be led to higher and better things. May God bless Mr. Moodie in his earnest labour for our Master!

**An Irish Saint.** Miss Sophia Nugent—whose life-work has been made the basis of an article in "The Churchman" on "The Ministry of Woman"—was one of those rare natures that exhale brightness and holiness by their presence. She had all the poetic quickness of intuition and power of expression associated with the best Irish character. She advanced in years without growing old. She was a true daughter of Tirnanoge—the "land of the ever young" —and in the Y.W.C.A., Keswick, and her Church activities she made no enemy, but always won the affection of those among whom she moved. A letter from her radiated something of her spirit, and a conversation with her sent her friend on his way rejoicing. She was "one of the best," as the Irish say, and London, where she lived, and Ireland, that she helped to the last, are the poorer by her absence. Her Home-call raises the question, How far may women be employed in the work of the Church? Different branches have varying rules, but the whole problem will have to be faced under modern conditions. St. Paul, in his writings, wrote specially to the Church in Corinth, and his injunctions are considered to be "local by-laws" by those who advocate woman receiving a much wider sphere than she now enjoys. In the Foreign Field she certainly has won a position that she has not attained in the Home Church, and probably from our mission experience we shall be able to frame regulations that will be accepted by the great body of home Christians. Like all practical problems in changing eras, this will find its solution not by a general rule, but by the guidance of the Spirit of God making known to our leaders and the people what God would have us do. The past is not always a guide to the present. The history of slavery shows how the enlightenment of the Holy Spirit leads men to fresh knowledge of the Will of God, and in the fuller revelation of that Will we shall find peace for the conflict of ideas that now centres round this question of the proper sphere of woman in the work of God.

**After the National Mission.** The message of the Church of England Mission has been delivered, but the Mission goes on, and has only passed one stage. Disappointment as well as thankfulness mingles with the retrospect

on the reception of the message. It has neither been a great success nor a failure. It has borne fruit in the sanctification of many Church members, and in their greater devotion to the work of their Master. The Rev. Cyril Bardsley says: "One truth has been borne in upon me lately. Advance in Christ's work at home and abroad ultimately depends upon the attitude of the average member of the Church. These are the people that can transform the Church from being so inert and unimaginative about the cause of Christ into a Church possessed with a common passion for that cause." This is true, and can never be forgotten; but to transform inertness into life, and to fuse the mass into a living whole, two things are necessary—the presence of the Power of the Spirit, and the leadership of consecrated souls who have a definite message to deliver. Where the message of the Mission had most acceptation, it was definite and evangelical; where it failed to win the hearts and enthusiasm of the people it was vague and directed to the outworks of the Church. The method of the Saviour was from within outwards. He taught that the heart must be renewed if the life is to be in accordance with His teaching. Until the hearts of men are set on fire with love to the personal Christ who is the personal Saviour, we cannot expect to see a real great revival of Church life. The leaven of the Kingdom only works in the hearts of those who are in living communion with the living Christ, and if the Church of England and all other Christian Churches start from this central Truth, we shall see a glorious revival. Not in mechanism of organisation, but in living personal faith, will the Church go forward, and we are thankful to see that some Episcopal leaders are now announcing their hope to see a great Evangelistic mission following the delivery of the message.

**The Revival of Slavery.** The Twentieth Century has seen the revival of Slavery in Europe! The German Government has forcibly deported many thousands of Belgian and French subjects to do work for its people. It falls back upon the old, well-worn argument that the deportations are in the interests of the people deported. As the excellent Anti-Slavery Society says in its letter to neutral Governments: "Every system of slave-holding in history has been defended upon this plea. The only reason which could be advanced with any shadow of validity would have been that of administrative corvée, but we have nowhere seen even this plea of justification." "Indeed, the utter divergence of these German acts from any likeness to 'administrative corvée' is revealed by the fact that the Germans have actually stopped the employment of Belgian labour by the provincial relief bodies—notably in Luxembourg—on works of real public utility." In other words, we are faced by slavery in its essential characteristics in violation of Treaties, common humanity, and civilisation. We know that necessity is pleaded, and unfortunately necessity is always the cloak for the worst outrages. We cannot understand the mentality of German leaders who so shamelessly make their pledged word "scraps of paper." Let it not be imagined that local patriotism is behind the Committee's protest. It has its eyes on the evils of forced labour in the Hebrides; it interviewed the British Colonial Secretary on the treatment of the black labourers employed by the British in France, and has shown its independence of racial considerations. We are thankful to say that the British Government has agreed that when African labourers are brought to France, no corvée is employed, no liquor of an intoxicating nature can be sold to them, and that if the present system be extended, an acclimatisation camp shall be provided. In the present need it appeals for £10,000 to enable welfare work to be done efficiently among the African contingent in France. These facts show the impartiality and Christian character of the work of the Society.

**The Week of Prayer.** The Week of Prayer was observed with devotional zeal and sustained interest. All who think have learned more and more the need of dependence upon God as the War brings its tale of sorrow and suffering home to the family circle. We recognise that our existing civilisation has failed. It has taken the form of a godless Kultur, or an indifference to God. The Christ has not been allowed to do His beneficent work among men who have forgotten—if they ever recognised—His all-compelling claims. Christianity has not failed—it has never been fully tried; and those who love the Saviour rejoiced in the opportunity of bringing before Him the needs of their own hearts and of the community, as well

as of the world. Bishops and Free Church leaders attended the meetings. The rank and file of the Churches gathered together, drawn by the call of God and conscience, to pour forth their prayer to God, and His Presence was realised in their midst. Mr. Martin H. F. Sutton, in Reading, truly described the spirit that lay behind the meetings when he said: "Many different Churches are represented, and we rejoice that we can thus meet together, without in any way depreciating the importance of those principles for which our individual Churches stand, while remembering the great cardinal doctrines of our faith upon which we are agreed." These doctrines have stood the test of the ages, and they are the sheet-anchor of the whole Body of Christ as seen "in the blessed company of all faithful people." No other Church is known to the New Testament, and what the Apostles proclaimed, we wish to see in existence in God's world.

**Church Union in Canada.** The Rev. George Hanson six years ago represented with the late Archdeacon Madden the Evangelical Alliance in Canada. Preaching in Belfast, he said that he has met as earnest Christians outside his own Presbyterian Church as within it. In Canada, Archdeacon Madden, after reading the Canadian Basis of Union between the non-episcopal Churches, said: "Hanson, we are not needed here. Canada is leading the world. This surely is the precious fruit in Christ's Spirit, and it may ultimately mean a united Evangelical Communion from the Atlantic to the Pacific. The consequences of this movement will be world-wide." Dr. Hanson agrees with the late Archdeacon. For his part, in opposing this great movement he would be dreadfully afraid of fighting against God. He looks forward to a Canadian Church that will be "no narrow ironbound denomination, inelastic and unadaptable to the ever-changing and always exacting conditions of the times; but a Church that is as comprehensive as is consistent with strict loyalty to vital truth—a Church that is as free from restrictions as to government as is consistent with good order; a Church that allies itself with what is best in the progressive forces operating in the nation to-day, and adjusts itself, without any compromise with essential truth, to the pressing needs of to-day." This is a noble vision. It puts in words what we feel to be the ideal that must be reached if our Lord's Prayer for Unity is to be fulfilled. The day may seem far off, but it is probably nearer than we imagine, for we live in a time when all that seems must suffer shock, and the things that are eternal will alone stand the stress and strain of the forces that are at work in Society and in the life of the Churches. We shall have reconstruction based on Truth and Love, and it is for us who are loyal to truth and love the brethren, to take every opportunity of hastening the consummation of true unity in Christ.

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"THE world is sick unto death. Without some outside help, there is no hope. But, thank God, there is a remedy provided. This remedy is committed to the custody of the followers of Christ, the Great Physician. God Himself is applying it to the healing of the nations.

"In a vision of the world as it is there is despair and death; in a vision of God and His Gospel there is hope and life.

"A glimpse of the nations as they are to-day shows the unspeakable need of all mankind for the transforming remedy of the Gospel, but it also shows that men are hungry for life and many are Christlike."

—*Missionary Review of the World.*

# With the Italian Armies.

## The Work of the Waldensian Church.

We gladly print the following interesting account of the work of the Waldensian Church and Pastors among the Italian Armies. It is from the pen of our friend, Pastor E. Giampiccoli, President of the Waldensian Church and Missions, whose own son has nobly fallen in the War.

The Waldensian soldiers, sturdy mountaineers, have splendid military traditions, although they are the most pacific people of the world. And our Military Authorities know these splendid traditions of the Waldenses and do not miss any opportunity of bearing witness that the Waldensian soldiers of to-day are worthy descendants of their gallant ancestors. Here is one instance. When the war broke out the well-known military writer and critic, General Perrucchetti, wrote about the Waldensian Alpini a splendid article which was published by the *Letture*, one of the most widely spread out and most popular monthly magazines in Italy; in this article he told his readers, amongst other episodes, the history of that "glorious return" of the Waldenses from Switzerland to their valleys in 1689, which even Napoleon the First greatly admired. Another instance. Some months ago, some good American Christians connected with the Y.M.C.A. went to the War Office in Rome asking for the permission to go to the front in order to bring spiritual assistance to the Protestant soldiers. They were received very courteously by General Elia, the Under-Secretary of State at the War Office: the permission was not granted (and has not been granted yet) for different reasons. But in the course of the conversation, General Elia told them: "We have given chaplains to the Waldenses, and well they deserved it, because their soldiers are amongst the best and finest of our Army." Another instance of another kind. One day at the front, whilst a company of "Alpini" was marshalled, the captain asked his men: "Is there any Waldensian soldier among you? If there is, let him step forward." Only one happened to be in that company. He stepped forward, and, seeing that he was alone, he blushed and felt uncomfortable. The captain thought he was ashamed, and told him in a loud voice, so that everybody could hear him: "You need not be ashamed. I have known many of your Waldensian comrades in another regiment. They were surely my best soldiers. When we go to the assault I want you to keep by my side." On the following day the order of attacking was given and whilst storming an Austrian trench both the captain and his Waldensian soldier fell in action side by side.

The Waldenses belong mostly to those famous troops called "Alpini." The task of these Alpine troops is sometimes beyond imagination. They have to carry heavy guns, stores of ammunitions and food in places which one would not have thought it possible that a human being could reach. When a mountain position of the enemy cannot be assaulted from below or from the sides, they often try to reach a higher position and then by night with long ropes they come down one by one near the enemy position and they storm it by surprise. It is by the means of long ropes they are obliged sometimes to send down their wounded. In some places just now the snow reaches twenty and more feet and buries everything, trenches, villages, camps, wooden huts and lines of communication. It is a war against nature, so to say, as well as against a strong and determined enemy.

Now, for these soldiers, who are fighting so gallantly and so faithfully, we have tried to do our best and our utmost as a Church. First of all, we have founded a special committee in Turin for the moral and spiritual help of Evangelical soldiers. This Committee, which I had the pleasure and honour of organising some months before the outbreak of the Italian war, has secured all desirable information about as many as possible of our soldiers, and about the regiment and company to which each of them belongs, so that this Committee are able to keep continually in touch with the soldiers, providing each of them with New Testaments, sending every week to each of them our religious newspapers, sending them every time they write an individual answer with words of encouragement and brotherly sympathy, which are always received by the soldiers with a feeling of great gratitude. There are already thousands of letters which have been answered in this way. Then, of course, whenever the Turin Committee know of any of our soldiers being wounded in a hospital, they write to the nearest pastor to go and visit them.

In all our churches, from the Alps to Sicily, women of every class are working continually especially in order to provide the soldiers (not only our soldiers, but as many as possible also of the Roman Catholic soldiers) with woollen garments and clothes; although the price of wool is extremely high just now, we feel that every material sacrifice must be done, when we think of the conditions in which our soldiers are obliged to live during the winter.

But our great preoccupation has been, from the very beginning, to secure for our soldiers some evangelical chaplains. This was rather a difficult matter to deal with, as never before, in the Italian Independence wars, had we asked for Waldensian chaplains. In this matter not only have we been strongly helped by some leading political men, as Senator Soulier, the Hon. Giretti, M.P. for the Waldensian Valleys, and His Excellency the Hon. Facta, another M.P. for the Waldensian Valleys, who has been for some years Chancellor of the Exchequer—but we have met at the War Office with the best dispositions towards us, so that some weeks after our request had been sent up to the War Office, we got the official answer, stating that General Cadorna himself had given precise instructions to the Turin local authorities that three Waldensian chaplains

(we have five now) should be appointed, and that they should be given exactly the same rights and the same rank as the Roman Catholic chaplains.

You will easily understand the difficulties of our chaplains' task if you think that our Waldensian soldiers are not all together in two or three regiments, but are scattered, especially in the Alpine regiments, but also in many infantry and artillery regiments, so that our chaplains have to move continually from regiment to regiment in order to visit as many as possible of our boys and men. This is what makes their work very hard, especially when they have to reach an advanced position, when they have to climb steep paths, very often entirely frozen, and when they have to pass along bare rocks where they are exposed to the fire of the machine guns of the enemy from the other side of the valley. Then, journeying from one sector to another of the front is very often anything but agreeable and comfortable. Signor Davide Bosio, one of our chaplains, wrote me for instance some time ago: "The other day, wanting to visit some of our soldiers in the trenches, I had to drive for about twenty miles on a motor cart sitting upon a heap of shells, and I cannot say that I felt quite at home."

Notwithstanding all these difficulties, I must say that their work, according to what we hear from Waldensian and Roman Catholic officers and soldiers, is simply admirable. They are giving continual examples of faith and courage which will not be forgotten.

Allow me now to say something about the work we are doing generally on behalf of the Italian soldiers. This work, although it has its moral and religious side, has not a confessional or ecclesiastical character. In some towns (Rome, Siena, Brescia, Turin, Sampierdarena, Perrero, etc.), it is carried on in our church premises, such as halls, Sunday school, and Committee rooms; in other towns we have hired special halls, or even a small villa, like at Verona. The first idea of these halls for soldiers was given me by the beautiful work carried on in Mrs. Kennedy's church at Piazza Cavour, Rome, by Signor Boriglione. Whenever we have been able to open these halls, according to the means put at our disposal by friends at home and abroad, they have proved, I do not say a success, *but a very great success*. There is every night a continuous stream of soldiers of all the Italian regions, and they are so happy and so grateful that only to look at them is a precious reward for our efforts. They find in our halls notepaper, postcards, piano, honest games, illustrated newspapers. They can write or read, or play, or amuse themselves in any way they like. From time to time we give them a familiar social gathering or a popular lecture with lime-light or electric-light views. Those who are illiterate are taught to read, write and cipher. We give the New Testament and religious tracts only to those who ask for them, that is to say, the great majority. When they leave the town where they have made our acquaintance and enjoyed our hospitality, our pastors are sure to receive touching words of thanks from many of them, writing not only from the Italian frontier but also from Albania, Salonika, Tripoli, etc. Some of them attend regularly our church services, although we never ask them to do so. In some places, Brescia, for example, our premises, though comfortably large, have become too small, and we cannot receive all those who would like to get in. One evening we had there 720 visitors, a real crowd. As an average, we can say that more than 1,500 soldiers frequent our halls every night: that makes more than half a million visitors in the whole year. Of course, that does not mean half a million different soldiers, as many come regularly every evening during all the time they spend in the garrison town before being sent to the front.

Here are also some interesting figures which I quote from Signor Janni's report (our pastor in San Remo): "Up till now we have had four detachments at San Remo. Of the first, more than 700 out of a total of 980 came to our hall, and 617 of these received a New Testament; of the second, consisting of about 800 men, more than 500 came to our hall, 380 of whom asked for a New Testament; of the third, which totalled 1,300 men, 1,100 came to our hall, among whom a distribution (on request) was made of 1,030 New Testaments. The fourth detachment, which is still with us as I write these lines, has sent us more than 800 out of the 1,000 men that make it up; 780 of these have asked for and have received New Testaments. Time and again I take occasion, when conversing with these men, to seek to awaken a spirit of self-sacrifice and of faith in God. No small part of my work consists in maintaining, by correspondence, the ties formed with the men when here, once they find themselves at the front.

I may add that a large, but wise and prudent, distribution of New Testaments and Portions to officers and soldiers is made also outside our halls both at the front and in garrison towns. We calculate that more than 200,000 New Testaments and Portions have been thus distributed by our ministers, chaplains and colporteurs.

We have also asked some time ago the War Office to appoint two of our pastors as chaplains to the Evangelical German, Austrian and Hungarian prisoners of whom we have many thousands in Italy, and we hope to have very soon a favourable answer. This will be a new branch of our Christian activity in these sad times.

ERNESTO GIAMPICCOLI.

It is still true, as it was in Christ's time, that where a man's treasure is, there will his heart be also, and if a man invests part of his treasure in the mission field abroad, his heart will grow with a love for the brothers struggling there and waiting for the light.

# World Mission Notes.

**Co-operation in the Mission Field.**

FROM one point of view, co-operation in the Mission Field is easier than at home. Our brethren of different Churches are in closer brotherhood, and are able to forget differences that are seldom out of sight in the home-lands. It is, however, more difficult to carry through any scheme that demands the continuous co-operation of Missions from different Churches. The Missionaries are much freer to act in occasional joint enterprise, but they are tied by their Committees and Boards when money has to be expended and permanency has to be given to any extension or new departure that involves common action for a common end. Missionary Societies have always been slow to sanction grants to objects not entirely under their control, whereas in connection with many objects *e.g.*, Christian Literature in the Vernacular—it is plain that much better work can be done by all uniting in a great effort than for each Church to produce its own works. The result is seen in the publication of small tractates instead of those books that alone have permanent value on account of their full treatment of great themes. The Edinburgh Continuation Committee has by no means solved the problem. It is not fully representative, and it has no recognised status in the Committees that are so fully occupied with their own problems that they cannot find time to discuss joint efforts. Both from the point of view of Missionaries being the Agents of Societies and the difficulty of obtaining favourable consid.ration from overworked Boards, co-operation in permanent effort is difficult to attain.

**Some Triumphs in Co-operation**

The Women's Christian College in Madras is probably unique in having behind it the practical goodwill of twelve Missionary Societies—six from the United Kingdom, five from the United States, and one from Canada. Each Society makes a pecuniary contribution, and the Societies have arranged between themselves the perplexing problem of patronage, for, as all experience teaches, this is the most thorny of all difficulties in co-operative effort—solved however satisfactorily by the Bible Society. It so happened that the concordat broke down at the initial stage through one Society being unable to find a suitable candidate for a vacant chair. With a Christian spirit that is most commendable, it waived its right to nominate the Professor, and the appointment was filled from another source. We mention the foundation of the College and the working of its appointments as a proof that perplexities can be overcome when there is goodwill behind a movement; but it would not be right for us to forget the fact that one of the greatest Missionary Societies has stood outside the College on account of objections on doctrinal grounds to joint action. Where whole-hearted unity exists, we have the best grounds for believing that the working of these joint educational enterprises will be as free from friction as the carrying on of a denominational college.

**A Need Calling for Co-operation**

In India we are in the presence of a new phenomenon—the mass movement towards Christianity. The individual Missionary Societies are unable to cope with the widespread desire of the unclassed natives to receive instruction and to be received into the Church of Christ. Many of the Churches have only recently grasped the importance of a movement that may have the most marked influence on the Christian life of the entire Dependency. All now see the pressing nature of the opportunity, and are overwhelmed by the magnitude of the task. The Church Missionary Society appointed a special Committee to consider the whole question, and has been forced to see that it has neglected a call from God. It can even at the best only cope with a small part of the field, and will need a special fund to do this. Other Societies, too, are alive to their duty, and it is possible that by frank interchange of thought and friendly discussion, so to map out the work that all will co-operate and rise to see the splendour of the hope that is theirs in the presence of an unprecedented condition of yearning after God. In this instance, as the converts will be organised into Churches, at the present stage,

comity—already existing—will regulate action, but we are convinced that a closer union than has before existed will do much to bring, it may be, hundreds of thousands under Gospel influence.

**The Education of the Christian Population.** Some years ago we spent many hours with the Indian Census returns in an effort to discover the ratio of the literates among the Mission adherents in India. We confess that some of the results of our investigation were surprising, and the article carefully planned was never written. In our ignorance we were astonished at the extraordinary high percentage of illiteracy among the converts of Evangelical Missions. At the very best estimate, some 75 per cent. of the Protestants can neither read nor write! As the Protestant converts number more than a million and three-quarters, the illiteracy will appear to most of us astounding, until we discover that it compares more than favourably with the general illiteracy of the community. We ought not to be satisfied until every young member of the families of our Indian brethren in Christ receive the benefit of secular education. To keep them in ignorance is to expose them to influences that are not healthy, and although we know their faith to be strong, we are convinced that it will be more enlightened and more pervasive among their acquaintances if accompanied with intellectual efficiency that comes from education. This is a work as great as it is important, and only co-operation on the widest basis, and with the most cordial harmony, can carry it to a satisfactory conclusion. We are glad to find that Mr. J. H. Oldham is fully alive to these and other facts, and believe that his influence will do much to have them discussed by those who have the will and the power to engage in joint labour for the glory of God.

**"Giant Despair."** In considering all these problems, many good men are inclined to despair of success on account of the differences that exist between the Christian Churches. Experience has, however, proved that the great bulk of missionaries are prepared to work together and sink their denominationalism in their passion for souls. Among the non-Roman Missions the chief difficulties come from the sacerdotal section of the Anglican Communion and the strong convictions that mark the special views of the strict Baptists. In the foreign field the sacerdotalists do not represent anything like the proportion of Anglican workers they represent at home, and the mass of the Baptists have shown their readiness to co-operate. If we wait for full agreement by all who labour for God in the Mission Field, we shall never make headway. We know a little of the perplexities that arise in what we may call the sectional Committees of a Church, that is not at unity in itself, but we believe that the greatness of the need, and the pressing character of the problems that will not wait, will force earnest men to rise above these puzzling perplexities and throw themselves in with a great co-operative federal scheme, when one is put before the Churches. Men who have entered upon Mission work with sectarian views find themselves driven out of them by the appalling needs of the heathen, and the Church of Christ has a mission far above sectarian differences that will appeal to the vast majority of the supporters of Missionary enterprise. What we need is faith, and not the paralysis of inaction due to the inability of gaining unanimity. We venture to state that after the experience of the War, we shall find far less sympathy for any exclusiveness that separates Christians into watertight compartments, or makes claim to exclusive channels of grace.

**German Missions in British Territory.** German Missionary Societies have done good work in our Colonial Empire. Of this there is no doubt. Opinions differ strongly upon the conduct of foreign missionaries and native ministers that work under German auspices. It may be broadly stated that some have faithfully preserved neutrality, and have acted as Christian guests, placing their Christianity before their attachment to their native land. Others have been centres of disaffection, and some have even borne arms against British forces. With the rising tide of inability to accept the promises of Germany, it is more than probable that for some years, at least, we shall not find the British Government willing to admit Germans to labour in any heathen land where the British Flag flies. Our Allies will probably adopt a similar attitude, and the flocks that have been tended by Teutons will be under our care or be

neglected. We cannot dream of letting the hungry sheep look up and not be fed. We as Christians have a duty to them, but the care of the Mission Stations will place a heavy strain on the already overtaxed resources of the Missionary Societies. To us it is one of the saddest features of the world war to see men professedly devoted to the preaching of the Cross abusing hospitality and becoming political agents. We can only pray that true penitence may be seen in after-war manifestations of Christian life. At any rate, whether or not this be shown, the Christian Church cannot close its eyes to the call of the converts from heathendom—faithful African Christians. We rejoice to know that the captive missionaries in German East Africa have been liberated. They suffered at the hands of their captors, and were subjected to indignites that were a disgrace to Kultur of any kind. An attempt was made to charge them with teaching the converts heliography, by means of which they could communicate with the British forces. There was not a scintilla of evidence in support of this accusation, for the British missionaries devoted themselves to the work of teaching and ministering to their flocks, and took no part in hostilities against their hosts. Some of the converts, under the lash, yielded to the torture, and confessed what never took place. When their Pastors were tried, a sensation was caused by the recantation of false testimony and the declaration, "Now you can kill me ; I have nothing more to say." The majority of the African Christians stood by their pastors and resented the fabricated charges. They proved themselves to be men true to their word and devoted to the principles they had learned from the lips of the men of God who had been their friends. When we read incidents of this description, and contrast the brutality of the so-called civilised Officials, we thank God that the power of Christ had gained such a firm hold on their minds and consciences. In the presence of such testimony, no one can say Mission work is a failure, nor that Africa cannot be won for Christ.

**Mahommedans and the War.** One of the outstanding facts of the War is the disunion among Mahommedans. The proclamation of a Jehad has not detached the Mahommedans of the Empire from their loyalty. They have shown their gratitude by doing all they can to help forward the Allies. What the effect will be when peace is restored, we cannot say, for the conditions are novel, and the knowledge we possess is partial. It is satisfactory to learn that the Moslems in the East are not reproaching Christian teachers with the War and its consequences, and those best able to judge report that progress is being made in Moslem lands, in spite of the distractions of the War and the manifold hindrances. At first, in Egypt, it was thought that the return of the Turk was at hand, and that if he came back there would be persecution for all who had had any intercourse with the Christian Missionaries. This feeling soon passed away, and in the presence of much that diverted the minds of the people from Christian work, the missionaries have cause for thankfulness. At home and abroad events have proved that the men and women who devote themselves to the work of the Church are receiving the blessing of God. In the Kingdom of God no time is inopportune for witness by Spirit-filled men and women.

**The Italian Army and the Gospel.** We are glad to know that we were mistaken in our assertion, made on excellent authority—as we thought—that in the Italian Army there are no recognised Protestant Chaplains. The Italian Government has nominated three Waldensian Pastors as Chaplains, with the same rank, salary, and privileges as are enjoyed by the Roman Catholic Chaplains. They minister to their co-religionists, and we rejoice to record this proof of the generous spirit of the Italian Government. Mr. Sidney Low, in his delightful book entitled "Italy in the War," records his meeting a peasant soldier reading "a little paper-covered Life of Christ," with many illustrations drawn from Rafael, Carlo Dolci, Beato Angelico, Tiepolo, and other masters. "'Is this new to you?' I said. 'Yes,' he answered ; 'the priests did not want us to read it.' 'And now?' 'Now they do not mind.' They do not even mind them reading the Bible, for I have seen also cheap copies of the New Testament which some society or committee has been allowed to circulate among the regiments—surely a new and striking thing in this, the most Catholic country but one in Europe!" We quote these words from one of our

most brilliant publicists as evidence of the work that is being done among the Italian soldiers.

**The Bible in Spain.** A paragraph in our last issue has attracted attention, as it was believed impossible that the Directors of the Spanish National Library should offer hospitality to the Revision Committee of the Bible Societies. We have before us Schäfer's monumental edition of the Inquisition records in the Madrid Library, which we have consulted, giving the account of the *auto de fé* of the victims of Valladolid, where a principal street is now named after the head of the evangelical group who were burned. Dr. Lea tells us that the prohibition of the Bible extended to the Bible in any Vulgar tongue. "It extended to all fragments and extracts, however orthodox the rendering, as though to keep the unlearned ignorant of the existence of the Bible, or at least to make them understand that it was a wholly forbidden book." "In 1674 the Inquisition prohibited a book entitled 'Devotional Exercises,' because it contained translations of the *Miserere*, the Magnificat, the Te Deum, and the Athanasian Symbol." To-day some of Spain's greatest scholars collaborate with the Revision Committee, and in some places the Roman Church publishes in Parish Magazines the Gospel and Epistle for the day in the language of the people. There is hope for a land that thus turns its back upon its intolerant past.

**A Living Missionary Magazine.** *The Missionary Review of the World*, under the accomplished Editorship of Mr Delavan Pierson, is one of the best of Missionary publications. It is well illustrated, well informed, and comprehensive. Running through it is a spirit of Christian brotherhood that rejoices in the triumphs of the Cross, and it holds faithfully by Evangelical Truth. In the last number received there are articles that shed light on the problems that face Missions in Korea and Turkey in Asia, a stimulating essay on "Proportionate Giving," as well as incidents drawn from the Mission Field in many lands. It is not unsympathetic to Missions in Roman Catholic countries, and more than once we found in its pages notes concerning European work that were not recorded in British publications. The American writer of "Turkey after the War" is most suggestive in his statements of fact and in his forecast. He concludes by saying, "The Turkey of to-morrow is indeed full of promise for God's kingdom."

"Is it a matter of congratulation that missionary societies are so numerous? Would not an organised army—or, as in the case of allies in a great war, three or four organised armies working in partial concert—be more effective than a hundred regiments marching and fighting quite separately and under independent commands? Ought not, for instance, the various Presbyterian or Methodist or Anglican Missions to be at least combined under their own flags respectively? And, when that is done, cannot there be further such intercommunication between the different groups as may promote the practical unity of the great campaign. Some would go even further than this and aim at intercommunion, a totally different thing; and some would plead for nothing short of complete organic union, urging that nothing short of that can be the oneness which our Lord said would induce the world to believe in His divine mission."—Dr. Eugene Stock.

# Books worth Reading.

CHURCH DIVISIONS AND CHRISTIANITY. By W. LEIGHTON GRANE. (Macmillan & Co. 6s. net.)

WE have seldom read a book on Christian unity that has a firmer grasp of essentials than is shown on every page of this volume. Prebendary Grane breathes the atmosphere of Christian brotherhood. He is steeped in the spirit of our Lord's high priestly prayer for the oneness of His flock, and he is not blind to facts of history or experience. We do not believe that any non-episcopal reader will question his account of the origin of Episcopacy, and we are certain that it is in all its leading statements in accord with historical fact. He sees that as long as Rome maintains its dogma of Infallibility there is no hope for union with her except at the cost of complete submission, and he truly estimates the value of the liberal ideas expressed by a few Roman Catholics that are repeated again and again as proofs of a changed spirit in that communion. Rome cannot, as long as she remains unscriptural and the teacher of untrue dogmas, command the obedience of those who follow the revelation of God in His Word.

In discussing the relation of Anglicanism to non-episcopal Churches, he quotes Hooker's dictum that "there may be sometimes very just and sufficient reason to allow ordination without a Bishop," and recalls Cosin's letter advising Mr. Cordel to communicate in the French Reformed Church. Although the men who appeal to Cosin as an Anglican authority overlook the fact, it is well to remember that the great Bishop of Durham communicated with the Reformed rather than with the Roman Church and defended the practice. How different he was from those who to-day turn their back on the Reformed Churches and seek to communicate in the Roman Church!

He looks forward to the day when the diversity through which unity is reflected will be acknowledged, and protests against the tendency "to reject the prophet because he is not an apostle, the teacher because he is not a prophet, the healer because he is not strong in wise counsels, the gifted ruler because he cannot heal." The way of Love is the path to unity and along this road we shall come together in the one Head. We do not find ourselves in agreement with all the Prebendary's contentions, and he acknowledges that some of the passages he quotes as supporting his view are out of touch with the practice of their authors. No one, however, can read the book without realizing that its author has the mind of the Master, and yearns for the peace and unity of Jerusalem. We hope that many will receive the help we have obtained from its pages, which are charged with a spirit of buoyant hopefulness.

ROWLAND BATEMAN—Nineteenth Century Apostle. By R. MACONACHIE. (C.M.S. 3s. net.)

Biographies sometimes leave us, as we close them, unacquainted with the personality of their subject. They are written about a man whom we never get to know. Again and again we have laid them down—deeply disappointed—for they leave us cold and without any real knowledge of a man whose acquaintance we desire. This cannot be said of Mr. Maconachie's vivid and lifelike study of a man who was rightly called "the Bayard of Missionaries." He was chivalrous and wholehearted in his devotion to the Cross of Christ. He was essentially human—gifted with humour, and alive to the incongruities that make conversation a delight and friendship a hallowed recollection. His humour was never unkind—it sprang from his deep sympathy with others and shewed him to be a real man among men. He had a "passion for souls," and although his intellectual equipment was not that of a great scholar or an exact student—as the phrase goes—he was privileged to do a work in India of almost unique importance. We have felt ourselves drawn to a man we never saw, we almost feel his presence with us as we read his words and accompany him on his journeys, and we earnestly hope that all who wish to catch something of the spirit that has made the letters C.M.S. fragrant in the minds of many of the saints of God will read this admirable life story of a true man of God and soldier of the Cross. For our part we shall return to its pages when depressed by disappointment or led to be faint-hearted by lack of faith.

REVIVED CHURCHMANSHIP. By the RIGHT REV. J. DENTON THOMPSON, Bishop of Sodor and Man. (Longmans. 2s. 6d. net.)

We are always glad to receive a book by the Bishop of Sodor and Man. He is a man of great pastoral experience, and a broad generous Christian outlook that is not confined to his own Church. He has the tendency of all men to exaggerate what he considers essential, but he never does so at the expense of Christian charity. Many will not agree with the emphasis he places on the Lord's Supper or on his interpretation of the position it holds in Christian worship, although they will be glad to find that he safeguards himself against criticism that is justly made of some of his brethren. We naturally turn to his discussion of Reunion and find exactly what we expected from him. He exhorts his readers to study our differences and foster our unities. "We ought to be strong and candid enough to confess the spiritual debt which the country owes, especially in our great towns and cities, to the Christianising work of others. The necessities of the nation have outrun the resources of the Church, and were it not for the efforts of Nonconformists, much that we have left undone would not have been done at all. We ought to recognise that it is the spirit which makes the body and not the body the spirit, and that the spiritual desire for, and striving after, unity, now everywhere in evidence, is due to the activity of the Spirit of God preparing the way for the organic union which we hope will come." There is not a note of bitterness in a book addressed to his fellow churchmen. From beginning to end it is Christian in tone, and we believe that its mission will be fruitful

for good among the members of the National Church and all others who study its heart-searching words.

ESSAYS IN ORTHODOXY. By the REV. O. C. QUICK. (London: Macmillan & Co. 6s. net.).

Mr. Quick is Chaplain to the Archbishop of Canterbury. His official position proves him to be a man of ability, for in days like the present the Primate is unlikely to have as his Chaplain a man undistinguished by special gifts. This book proves him to be alive to the deepest problems of faith and life, and to bring to their discussion a mind well informed on the phases of modern thought and a heart alive with love to God. It is delightful to come upon the work of a man bound to achieve prominence in the Church of England, who is keen on maintaining the New Testament theology with its burning message to souls. The temptation for young men is to make their way by advancing novel views that will attract attention and win approval from those who believe themselves abreast of the age. Not so Mr. Quick, who is as sincere in his love of truth as any man can be. He sees that people are not finding in the Church the old message of Gospel hope which she exists to proclaim. It is still there, but the living message is hidden and stifled under the machinery which it should control. There is misunderstanding somewhere and this book—which deals with the fundamentals of the Faith—is an effort to remove misunderstandings and to prove that the Gospel has still its ancient power and direct message to the hearts of men. He succeeds in his task, and we warmly commend his Essays to our readers.

Whenever a theological work appears discussing the foundations of our faith we turn at once to the treatment of the Atonement, which is a touchstone of the author's outlook. Mr. Quick says: "We need an Atonement not only in the form of something shown to us, but in the form of something done for us. The language of the Bible repeatedly suggests, and Christian experience has constantly verified, the truth that the Death of Christ was a death for the sins of the world, and that because of the Cross and Passion of our Lord we are somehow forgiven by our Heavenly Father, and delivered from the bondage of sin to be again His children." This is in accordance with the message of Scripture and has no relation to the modern view that the death of our Lord was a great example and that sin is something that only exists in the imagination of theologians and religious people who have no knowledge of evolution. . . Mr. Quick holds "The doctrine of the Incarnation enables us to say that the Cross was in a double sense the penalty for human sin. Suffering and death were inflicted by the sin of man, since clearly it was the wickedness of man which brought it to pass. The Cross is then the penalty of sin, in the sense that one crime is the consequence of another. In the suffering and death inflicted on our Lord sin found its terrible fulfilment. But also the suffering and death were borne by the manhood of our Lord. The most terrible consequences of sin for man could not be shown to man unless they had fallen upon manhood. As we have seen, the worst consequences and the most essential penalty of sin is separation from the communion of the love of God. And we believe that in some mysterious manner beyond our comprehension our Lord endured even that. The cry, 'My God, My God, why hast Thou forsaken Me?' marks the culmination of the Atonement. In that utterance is recorded the true penalty of sin, which the Son of God alone could have strength to bear without perishing eternally." How different this is from much of the writing that professes to be Scriptural and is in reality opposed to the plain meaning of the inspired Word of God?

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